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Glory Of India
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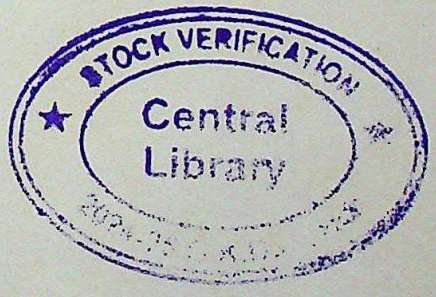

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GLORY OF INDIA

A QUARTERLY ON INDOLOGY

VOLUME VI Numbers 1-4 1982

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CONTENTS

Editorial — Page i

Buddhism and Animals
—*Buddhadasa P. Kirthisinghe* 1—7

Lakṣeśvara Rath—A Lesser Known Tantric of Orissa
—*Smt. Pramila Mishra* 9—12

Holwell, Dow and Halhed: A Note on their Contribution to Indology in the Eighteenth Century
—*Charu Sheel Singh* 13—18

Book Reviews 21—186

Publisher Index 187—190

Author Index 191—202

Research in Progress 203—205

Notes, News & Views 207—210

Announcements 211—252

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Editorial

The early enduring emphasis in India has been on maintaining the purity of individual life and adopting the normal social behaviour. An Indian found the fulfilment of this aim in the faithful discharge of his duties which the legislators prescribed for him according to his caste. India produced some distinguished law-makers who divided society into groups or classes such as a teacher, warrior, trader or service-man on the basis of profession. They divided life too into stages such as a student, house-holder and forester. Outside this group, another stage of apavarga (*Sannyāsa*) was conceived in the stages of life among Indian people.

Divided into classes and stages, the social and individual life, in ancient India, was regulated by 'religious' laws which were strictly enforced to maintain it. People followed their ancestral profession even though they had no inclination or even though they were unfit for it. They were asked to accept the plan as they got it, without trying to understand the underlying implications.

In the initial stage, the values attached to each class might have been proportionate. The teacher as guide, the warrior as protector, the trader as banker, the servant as labourer might have been useful equally to one another, but gradually the balance lost its steadiness and disequilibrium set in. In the fourfold division of man's life, the house-holder became prominent by accumulating wealth. He was distinguished by supporting the teacher and the taught, maintaining the hermit class—both Vānaprastha and Sannyāsa, by multiplying progeny, procreating sons upto ten, even from different classes of women, probably for the sake of defence, for during the age the laws were made, the wars were frequent and man-power was short. Thus loaded with weighty responsibilities, the stage of the householder attained prominence, just as the trader by paying taxes to the state or granting gift to the needy in society, became a social leader.

Class-divisions and class-mixtures created problems which could be solved only with reference to law-books. A class of literature on legal thought entitled Dharmaśāstra arose in the form of Smṛti-s and their commentaries, Manuals, Digests and Codes. This vast material incorporated in books has become very rare but fortunately is available with us.

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THE ŚATAPATHA BRĀHMAṆA

IN THE KĀṆVĪYA RECENSION

Ed. by *Dr. W. Caland* : Revised by *Dr. Raghuvira*

The Yajus Saṃhitā, one of the four main divisions of the Saṃhitā literature consists of sacrificial formulas, chiefly in prose, and is designed for the use of the Adhvaryu priest and his assistants who perform the manual part of the sacrifice, muttering mantras during each act of the appropriate formula. The author of the Mahābhāṣya records that Yajus had one hundred and one recensions. Of the two main divisions of the Yajus into Śukla (White) and Kṛṣṇa (Black), the Śukla Yajurveda, known as the Vājasaneyi Saṃhitā has two recensions : that of the Mādhyandinas and that of the Kāṇvas. The Vājasaneyi Saṃhitā possesses a single Brāhmaṇa (a theological treatise) named Śatapatha which has come down to us in two recensions, one of the Mādhyandinas and another of the Kāṇvas.

The present treatise contains in Nāgarī script the text of the first seven Kāṇḍas of the Śatapatha Brāhmaṇa in the Kāṇva recension which run parallel to the first five Kāṇḍas of the Mādhyandina recension and which differ considerably from each other. For the remaining Kāṇḍas of the Brāhmaṇa, there being no marked difference, the editor has given only a list of the distinctive readings of the Kāṇva text.

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Buddhism and Animals

BUDDHADASA P. KIRTHISINGHE*

Although man is a part of the animal kingdom, he acts as if he is the Lord on earth. If we study the evolutionary process of life on earth, there is a pattern of ascendency of life of both animals and plants from a single cell organism to more complicated ones.

Before the scientific revolution which began in the 17th century, monotheistic and polytheistic religions believed in a special divine creation of the earth, men and all other phenomena of our world. This mystical assumption was shattered by the advancement of modern sciences like astronomy, anthropology, physical chemistry and by Charles Darwin's theory of evolution.

In the science of biology, life processes are studied mainly by observation, experiment and induction. With the advancement of biological sciences like biochemistry, biophysics, genetics, etc., the earliest concepts of a theological world were further upset and it was more definitely affirmed that the world functions in accordance with the law of cause and effect. This is, indeed, one of the principal tenets of Buddhism.

Especially, the belief that man was specifically created in the image of God has no significance today or in Buddhism. The rapid advancement of the sciences has dispelled this assumption and has given credence to the fact that life on earth was evolved through millions and millions of years from a single-celled organism to the more complex higher forms of life. This is an accepted fact of life today. Of course, the highest form of life on earth is man—*Homo sapiens*.

On our earth there exists only one basic form of life from the simple virus to the largest whale, the redwood tree or man, and it is based on proteins and nucleic acid. All forms of life make use of vitamins, undergo the same kind of chemical changes and employ the same methods of liberating and utilizing energy. All seem to vary in detail.

It is believed that life on earth began in the sea and was made of precisely the same chemical elements that were or are common in the sea. Therefore, there are no mysterious ingredients or magical items concocted by the stroke of good fortune or an act of God.

Dr. Herbert Wendt states: "The ocean is the mother of life. In the sea's primeval mud lived the first animals. 90% of plants live there even today, and in water every form of life known today originated".

With modern discoveries in biochemistry

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scientists are amazed at the inevitable, at the way things naturally are. They have found how some natural materials like clay may act as a catalyst to speed the build-up of complex organic molecules from simpler forms. They have seen how these complicated molecules naturally take shapes they need for life processes.

A protein molecule, for example, is a long chain of thousands of sub-units called amino-acids. To be biologically active, this chain has to fold up in one particular way and in no other.

Scientists have realized for some time that the primitive earth, rather a common type of new planet, could be rich in simple organic chemicals. These should include amino-acids. The miracle of organic life to them lay in the build-up, from these simple chemicals, of large molecules that have to have very specific compositions and shapes to do their job.

Scientists say that, in nature or in the laboratory, a chain of amino-acids has a natural tendency to assume just those forms we see in nature. This comes from residual electrical forces which make the chains take particular shapes rather than random forms. It is claimed that for the amino-acids some tend more readily than others to form chains. These seem to be the ones most abundant in living systems.

Scientists the world over believe that, given a soup of amino-acids like the early oceans, the emergence of life is virtually inevitable. Dr. Barghoon of Harvard University believes that organic life was a going concern very early in earth's history. He has found fossil evidence of bacteria and algae in the oldest rocks yet known—the fig tree rock charts of South Africa which date from 3.1 billion years ago.

Bacteria and algae already represent fairly advanced life forms. They are as far advanced ahead of first living systems as modern plants are advanced beyond these one-celled forms. There must have been a fairly long evolutionary period during which the early bacteria arose. Since the solid earth dates only from 4.5 billion years, this leaves less than a billion years for the rise of its life forms.

Scientists now claim that, given the proper temperature, water, carbon and nitrogen in some form, which was the case in primitive earth, life is almost inevitable.

When the right catalysts came together the rise of life must have happened in one year. There is no justification for the scientists' views that it took 100 million years.

With this evolution of chordates, with a skeleton and efficient nervous system, the chordates progressed from fish, still resident in the sea, to amphibia and reptiles which adapted themselves to existence on land in search of plant life. From reptiles, birds and mammals evolved and mammals gave rise to primates. From the primates rose nature's dominant animal, *homo sapiens*, agile and largest brained animal—man.

Darwin maintained that man was derived from a single stock of apes, like animals inhabiting the old world. He maintained that this single stock had been diversified into numerous species or races. They were also adopted or acclimatized (by natural selection) to resist disease of countries they live in.

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That evolution did in fact occur is most vividly shown from the study of fossils. The discovery of fossil bones of animals could be compared side by side with those of still living creatures. This is palaeontology.

It was the doctrine of evolution that first gave a reasonable interpretation of the nature of faunal changes of fossils by palaeontologists and geologists. Series of animals showing evolutionary changes are most convincingly found amongst vertebrate animals. The classical examples, unknown to Darwin, are the gradual changes of the horse during 40 to 50 million years, from a quite small four-toed creature with primitive teeth to a large one-toed animal with grinding molars, which alone represents the horse family today.

There is extraordinary knowledge of the history of mammals. It can be shown that the process of gradual change which converts a creature about the size, build and food habits of a pig into an elephant. This took place over a period of 40,000,000 years. As the horse, giraffe, lengthened its neck in search for food, while the elephant lengthened its face and lower jaw for the same purpose.

Julian Huxley shares with Darwin in thinking that probably all existing life has evolved from one original form.

Sir Garvin states, "Moreover in the evolution and adaptation of plants and animals, if there was design, purpose, or guidance, it has so frequently led to disaster that it is utterly out of place to invoke providence to account for them".

Thus man is a part of the animal kingdom, except that man has developed a brain, to think, to remember, and to learn and act to better himself; sometimes even to control the environment and improve, or polute, his ecological surroundings for his own benefit or otherwise.

Man at first lived by preying on other animals. He was a carnivorous animal, living by gathering food in the fields and forests, and supplementing it by hunting. It is even claimed that he learnt to cook his food accidently, by eating cooked and charred animal carcases after forest fires.

With the advancement of civilized life, when he settled in the river basins, such as the Nile, Tigris, Euphrates, Indus, and the Yellow river, etc., he began to cultivate his food and domesticate animals for both labour and food.

Man was the cruellest animal even from the primitive existence to modern times. He lives like all other animals in hate, fear and greed. While man kills his own species wantonly without any scruples, the lower animals hardly ever kill their own species, and the carnivorous animals kills only other species (animals) for food, while hectivorous animals only kill other animals when they are confronted and frightened in their habitat.

Man always invaded the privacy of the animal territories when hunting for food, skins, or bones for ivory. The result is the extinction or near extinction of special species of animals and plants. The eagle is almost extinct in America, the elephant is almost an endangered specie in Africa and Asia. The gracious whale is hunted by the Japanese and Russians to almost extinction. The appeal of mankind has not stopped this cruel slaughter.

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Man has captured some rare animals, which are kept in cages in zoological gardens for his pleasure, but at extreme discomfort to the animals.

It is true that in some cases this method has saved some animals from extinction, now that man has devised means to preserve beautiful birds and animals by declaring certain areas and seasons out of bounds for hunting. The National Parks, as they are called, have saved many species of animals from extinction; the peacook of Asia, elephants of Africa and Asia, the bald eagle of America; but the appeal of saner mankind to stop the slaughter of sea mammals, especially the whale, goes on unheeded, due to man's despicable creed.

The human race has been likened to a devouring, fast-spreading malignancy in relation to other species of living things on the planet. Most of us shrink from the truth of this unflattering, not to say terrifying, analogy. It is, therefore, almost an act of discipline for us to face the stark reality of what is happening.

Through unbridled industrial and population growth, mankind is causing as many as three species of living things, animals, plants, birds, insects or marine creatures, to become extinct each day. According to the Council on Environmental Quality in the U. S. A., in its annual report last month, 1 million of the 5 million to 10 million species in existence worldwide "are likely to be lost within our lifetimes".

Such calamitous tidings will not much bother those who accept the inevitability of this vast and eternal destruction of life among our fellow creatures, or who simply do not care inasmuch as "we can't all be saved". Actually, there is no comfort, no balm for anyone, even for the most careless, because humanity's own lifeboat is sinking from a combination of need, greed and folly.

Take the forests and jungles which scientists describe as the world's lungs—inhaling poisonous carbon dioxide and exuding pure oxygen to keep the planet's thin, fragile atmosphere in balance. Up to half the world's woodlands are estimated to have vanished since 1950 to the axe, bulldozer, chainsaw and fire. Trees are falling far faster than man or nature can replace them, up to 50 million, annually—an area of double the size of Sri Lanka (Ceylon).

Man has domesticated some animals for his pleasure, work and food; horses for his work and pleasure, riding and racing, and even for food; cattle for labour, milk and meat; chickens, and pigs, for food; sheep for wool and mutton. These animals are sometimes brought up under very cruel methods, such as keeping them in cages. A calf is kept in isolation, deprived of natural food and the company of its own kind, also natural movement, until the age of 6 to 12 months, when it is killed for food and hide.

Hens are forced to remain in crowded cages for their total egg producing lives, and are then killed for food.

Sows are kept in such confined stalls as long as they are capable of producing litters of young piglets, and then after a period of time they are killed for food.

There are cruel methods adopted by certain religions, who slaughter domesticated animals just to satisfy man's greed for flesh, by slitting their throats while chant-

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ing to an 'Almighty God', so that he may sanctify man's inhumanity to his fellow animals. This claim of sacrosanctity in the name of a 'God' is one of the hideous crimes daily practised especially in the Middle East lands.

At the time of the Buddha the Vedic Hindus used to sacrifice animals on altars of fire in order to appease many 'Gods', for fear of having done an unjust act or acts or just to gain their favours. Widowed women were despised by these Vedic Hindus and were forced by them to jump on to their dead husbands' pyres and to be consumed with them. This sacrilege was done with the sanction of non-existent deities. Vedic Hindus believed widows had no place in society as they were a bad omen, until the advent of the Buddha in the 6th century in India, who condemned such practices as hideous.

The Great Asoka—noble Buddhist Emperor of the 3rd century B.C., followed the instructions of the Buddha, and these cruel practices almost ceased throughout India and with the spread of Buddhism by his missionaries throughout Asia and the rest of the world. Both the Buddha and Jaina Mahavīra preached Ahiṁsā—non-violence and respect for all life, even for plants. This led some sects of Hindus to become vegetarians. Although some claim that elementary forms of vegetarianism existed before the Buddha, vegetarianism became a serious creed after the Buddha throughout the world.

The Buddhists and even Hindus believe that man can be born in the animal form after death, and even revert back to human or other higher forms of life in other worlds in our universe. Thus animals together with man were created by an evolutionary process in the world; this is firmly affirmed.

Man was certainly not created in the image of an imaginary non-existent God. Man still walks around the earth with a contemptuous ego that animals were divinely created by an Almighty God for the convenience and pleasure of man. This is a false conception, due to his ego, he thinks the whole universe revolves over his head. This view in Buddhism is called *dukha* and the doctrine of *Śūnyatā* explains its voidlessness.

The Buddha advocated that in one's daily conduct one should refrain from injury to all living things; also advocating a middle path in eating and not eating animal flesh. He laid down three conditions for not eating meat :

(1) If one saw someone killing an animal, not eat that meat.

(2) If one knew that an animal had been killed for the preparation of his meal, not to eat that meat.

(3) One should not kill an animal to eat its meat.

This is the humanistic way of the Buddha. It is this compassionate view of animals that led to vegetarianism in post-Buddhist Hindu India.

Here is an animal creed written by Prof. George Heuse of Switzerland, which is designed to protect the rights of animals. It reflects clearly the Buddhist attitude of mind towards animals, in a search for freedom for all living things.

UNIVERSAL DECLARATION OF THE RIGHTS OF ANIMALS

Preamble

Whereas all animals have rights.

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Whereas disregard and contempt for the rights of animals have resulted and continue to result in crimes by man against nature and against animals.

Whereas recognition by the human species of the right to existence of other animal species is the foundation of the co-existence of species throughout the animal world.

Whereas genocide has been perpetrated by man on animals and the threat of genocide continues.

Whereas respect for animals is linked to the respect of man for men.

Whereas from childhood man should be taught to observe, understand, respect and love animals.

It is Hereby Proclaimed

Article 1

All animals are born with an equal claim on life and the same rights to existence.

Article 2

(1) Man as an animal species shall not arrogate to himself the right to exterminate or inhumanely exploit other animals. It is his duty to use his knowledge for the welfare of animals.

(2) All animals have the right to attention, care and protection of man.

Article 3

(1) No animal shall be ill-treated or be subject to cruel acts.

(2) If an animal has to be killed, this must be instantaneous and without distress.

Article 4

(1) All wild animals have the right to liberty in their natural environment, whether land, air or water, and should be allowed to procreate.

(2) Deprivation of freedom, even for educational purposes, is an infringement of this right.

Article 5

(1) Animals of species living traditionally in a human environment have the right to live and grow at the rhythm and under the conditions of life and freedom peculiar to their species.

(2) Any interference by man with this rhythm or these conditions for purposes of gain is an infringement of this right.

Article 6

(1) All companion animals have the right to complete their natural life span.

(2) Abandonment of an animal is a cruel and degrading act.

Article 7

All working animals are entitled to a reasonable limitation of the duration and intensity of their work, to the necessary nourishment and to rest.

Article 8

(1) Animal experimentation involving physical or psychological suffering is incompatible with the rights of animals, whether it be for scientific, medical, commercial or any other form of research.

(2) Replacement methods must be used and developed.

Article 9

Where animals are used in the food industry they shall be reared, transported, lairaged and killed without the infliction of suffering.

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Article 10

(1) No animal shall be exploited for the amusement of men.

(2) Exhibitions and spectacles involving animals are incompatible with their dignity.

Article 11

Any act involving the wanton killing of an animal is biocide, that is, a crime against life.

Article 12

(1) Any act involving the mass killing of wild animals is genocide, that is, a crime against the species.

(2) Pollution or destruction of the natural environment leads to genocide.

Article 13

(1) Dead animals shall be treated with respect.

(2) Scenes of violence involving animals shall be banned from cinema and television, except for humane education.

Article 14

(1) Representatives of movements that defend animal rights should have an effective voice at all levels of government.

(2) The rights of animals, like human rights, should enjoy the protection of law.

You may send letters of petitions to legislators in favour of improving animal rights in your country.

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Ananda K. Coomaraswamy

with a Foreword by Karl J. Khandalavala

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MOTILAL BANARSIDASS

Delhi Varanasi Patna Madras

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Lakṣeśvara Rath—A Lesser Known Tantric of Orissa

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The tantric cult had a very long and popular career in Orissa at least from the beginning of the 6th Century which was marked by the different scholars as the incentive for the development of tantric literatures. Pandit Godāvara Mishra's Tantra Chintāmaṇi, Yantra Chintāmaṇi and Śāradāśaradarchana Paddhati, Jagannatha Acharya's Durgā Yajana Dīpikā, Vardhana Mohapatra's Durgotsava Chandrikā, Vāsudeva Ratha's Bhubaneśvari Prakāśa etc. are some of the notable tantric works of Orissa during the past ages.

This paper introduces Lakṣeśvara Ratha, an Orissan Tantric of 17th Century. *Jñānavallī Tantra* and *Śivārchana Paddhati* are the two valuable works of the author available so far. Lakṣeśvara Ratha was born in a place, south of Puruṣottama Kṣetra of Utkal, as the son of Gangādhara Ratha and grandson of Yuyu Ratha of the holy Ātreya Gotra. The great tantric Siddha Gopāla Brahmachārī, son of Sachidananda Ācharya and a devotee of Mahātripurasundarī was his guru, who was residing in Puruṣottam Kṣetra, Puri.

One palm-leaf copy of *Jñānavalli Tantra* is preserved in the Manuscript Section of the Orissa State Museum, Bhubaneswar. The work begins with the Mangalācharaṇa to Lord Gaṇeśa and Śiva as well as to Goddess Bhubaneswari, the celebrated deity of Odra Desa and his family deity (Kula Devi).

"सर्वविघ्नविनाशाय ग्रन्थारम्भे विशेषतः ।
पार्वतीहृदयानन्दं तं वन्दे शिवनन्दनम् ॥
श्रीनाथचरणाम्भोजं तं वन्दे करुणालयम्
भक्तानां जड़बुद्धीनामज्ञानारुणसारथिम् ॥
कुलदेवीं रथाख्यानामोढ़देशनिवासिनीम्
जगतः कारिणीं मायां वन्दे तां भुवनेश्वरीम् ॥
नमामि शम्भो तव पादपद्मं
न मामिदानीं कुरु पापवुद्धिम् ।
वदामि ते शङ्करूपमाद्यं
वदामि तं मङ्गलमस्मदर्थम् ॥

Then the author introduces himself and his work shortly as follows :

"श्रीदीक्षागुरुपादपद्मयुगलाभ्यासागमाह्लादितो
ग्रन्थं चागमसम्भवं वरमतिः क्षिप्रं करोति क्षितौ ।
यस्माच्छी भुवनेश्वरीमनुधरो नाम्नाऽपि लक्षेश्वरः
श्रीगङ्गाधरनामविप्रतनयः श्रीज्ञानवल्लीनृणाम् ॥"

Except these few lines nothing more is mentioned regarding the time, place and identity of the author in this work.

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But subsequently another tantric work named as '*Śivārchana Paddhati*' or *Rudra Rahasya* of the same author Lakṣeśvara was found. A palm-leaf copy of the manuscript is available in the Department of Oriya of the Viśvabhārati, Śāntiniketan (bearing Cat. No. SMS 138). The author has mentioned "मत्कृतां ज्ञानवल्लीं च क्रोडतन्त्रं ततः परम्" while citing the names of the authorities quoted therein. The Maṅgalācharaṇa of this work also prays Bhubanesvari alongwith Gaṇeśa and Śiva.

"प्रणमामि गणेशानं प्रथमं गिरिजासुतम् ।
भुवनेशीं महामायां शङ्करं सुरपूजितम् "।।

Then the author has introduced himself and his work thus as he has done in 'Jñānavalli'.

श्रीगङ्गाधरविप्रराजतनयः श्रीजानकीनन्दनः ।
श्रीदीक्षागुरुतन्त्रमन्त्रविदुषां सत्शिष्यलक्षेश्वरः ।।
गोपालाभिधब्रह्मचर्य्यनिरतो नामैकविष्णवालये
क्षेत्रे दक्षिणपार्श्वके स्थितिकृता संसेव्यभाजां नृपैः ।
लक्षपूर्वपरमीश्वरेण वै स्यन्दनेन नियतं हि पद्धतिम्।"

The author has not been silent with this meagre information regarding himself and the work as he has done in 'Jñānavalli'. He has given detailed information about his father, grand-father, great grand-father, his family teacher, the places of birth etc. in the colophon of each chapter of this work. The lines run thus :

"इति श्रीमदुत्कलदेशकमल तत् सौरभागतलोकत्रय-विनिवासी-पुण्यजनदेवगणगन्धर्वाप्सरोमण्डली भ्रमराकुलकमलविकाशतद्भानु-रूप श्रीपुरुषोत्तमक्षेत्र-तद्दक्षिणपार्श्वनिवासी श्रीआत्रेयकुलप्रसूत महापण्डिश्वर श्रीयुग्वतिरयचयनी तत् पौत्र श्रीविप्रशङ्धर-रथ योगाभ्यासी तत् पुत्र तद्गुरुकुलश्री गौडदेश गङ्ग-तीरस्थ-नवद्वीपोद्भवद्विजकुलोत्तस स्वराज्य..... तत् पुत्र तत्सहशगुणदामोदरभट्टाचार्य्य तत् पुत्र तत् समानगुण राववाचार्य्यतत्तनयकुलोद्धारपण्डितवरश्रीचन्द्रशेखराचार्य्यतत्तनय द्विजकुलमण्डन निजकुलतिलकश्रीपुरुषोत्तमक्षेत्र-दक्षिणपार्श्वस्थ महामहोपाध्यायसकलागमतत्त्वज्ञमहादशविद्या प्रवीणसकलमन्त्रोदरपूरितमहात्रिपुरसुन्दरीब्रह्मविद्योपासक श्रीत्रिपुरसुन्दरीपुत्रकल्पा श्री गोपालब्रह्मचारी स्वामिवरतच्छिष्यवरविप्रलक्षेश्वररथरचिताया माग मार्णवामृततज्जातपूर्णचन्द्रद्वितीयातिथिवशीकलायां वैष्णवानन्दकरवाकयनिर्णय पद्धति समाप्ता।।"

These colophons make it clear that the author Lakṣeśvara was the inhabitant of the south of the holy Puruṣottama Kshetra of Utkal. His father was a yogic saint Gaṅgādhara Ratha by name. He was the descendant of the famous Ātreya Gotra. His Grand-father was an Agnichit Brahmin being Yuyu Ratha by name. The ancestors of his guru were migrated from Navadvīpa of Gauḍa State. In that family Dāmodara Bhattacharya was a renowned Siddha. Rāghavacharya was his son from whom was born Chandra Sekhara Acharya, a great scholar and the rescuer of the family. His son Gopāla Brahmachari was residing in the south of Puruṣottama Kshetra. He was like an ornament of the Brahmins, versatile scholar-philosopher and thorough master of all the theories of different tantric texts and worshipper of Mahātripurasundarī. This Mahāmahopādhyāya Gopāla Brahmacharī was the guru of the author Lakṣeśvara. From this it is learnt that the entire family members of the author were Śāktas. He was taught the minutes of tantric lessons from a talented tantric yogī.

Investigation shows that there are a number of Śiva temples termed as Lak-

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ṣeśvara in and around Puri District. One such temple of such archaeological importance is situated near the Śaiva Pīṭha Ekāmra Kshetra or the present town of Bhubaneswar. The author has mentioned that his family deity was Bhubaneswarī. This Bhubaneswari was a popularly worshipped deity at Bhubaneswar and in its near surroundings. Moreover, he has described vividly regarding the importance of the Ekāmra Kshetra and the Kedāra Pīṭha in Śivārchana Paddhati.

These evidences show that Lakṣeśvara Ratha was most probably born in a village near the temple of Lakṣeśvara adjacent to the present town of Bhubaneswar as a result of which his name had been termed so and he could complete such voluminous work sitting inside the Lakṣeśvara temple.

Time of the author

Lakṣeśvara has quoted relevant portions from 'Tantra Sāra' of Kṛṣṇānanda in both of his works, from 'Kapila Saṁhitā' and from 'Nityāchāra Paddhati' of Narasiṁha Vājapeyī in 'Sivārcana Paddhati'. The 'Tantra Sāra' of Kṛṣṇānanda was written in 16th century. The date of composition of 'Kapila Samhita' has been tentatively fixed in the 15th century A.D. The work of the famous Smṛti writer Narasimha Vājapeyī of Orissa was composed during 16th century A.D. As such, the author Lakṣeśvara may be safely assigned to be flourished in the end of 16th century.

Brief description of the works—

Jñānavallī Tantra

The author has discussed in detail the characteristics of the guru, the rules prescribed for taking Dīkṣā, performance of Homa, Purascharaṇa, the worship of Pancha Sundarī, the Virgins and the mantras of Parā Vidyā etc. in twenty-six chapters called Prakāśas. Different tantric authorities and works like Āgamasāra, Āgama Kalpadruma, Kālītantra, Tantrachuḍāmaṇi, Deviyāmala, Puraścharaṇachandrikā, Rāghavabhaṭṭa, Rājamārtaṇḍa, Srimad Bhāgavata, Sanatkumāra Samhitā, Sammohanatantra, Siddheśvarītantra, Siddhāntaśekhara etc. are quoted in this work which are one hundred and one in number.

Sivārcana Paddhati

This work is divided into two parts namely Pūrva Aṣtakalā and Uttara Aṣtakalā. Like the sixteen digits of the moon the author has mentioned the names of the forms of Devi as—Pūṣā, Vaśī, Sumanā Rati, Prīti, Dhṛti, Ṛddhi, Saumyā, Mārici, Aṁsumālinī, Aṅgirā, Mālinī, Chhāyā, Sampūrṇa Maṇḍalā, Uṣṇā & Amṛtā. He speaks thus—

"पूर्णचन्द्रकलाया कृताश्रया
या कृतामनुविदां सुसिद्धिदा
× × ×
मत्पुस्तकादौ न विचार्य्य वाक्यं
वुधा न कुर्वन्तु च कर्मधर्म
इन्दोः कलायां बहुवाक्यसारं
यतो मया तत् कृतमेव दिव्यम्" ।।
पूर्वोत्तरकलादिषु द्विभागं पुस्तके कृतम्
तस्माद् ग्रन्थस्य नामेदं पूर्वोत्तरसुसज्ञकम्
औषधेषु च वैद्यानां वैश्यानां द्रव्यसंग्रहे
तान्त्रिकाणां तथा ग्रन्थे कर्त्तव्यं सर्वसग्रह : ।
तथा मयोच्यते सारं नानाविधप्रयोगकम् ।
पूर्णचन्द्रकलाग्रन्थे संग्रहः सर्वकर्मणाम् ।।"

The work ends with the following colophon :

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"लक्षेश्वररथविरचितायामागमामृताण्र्णवतज्जात-पूर्णचन्द्रस्य षोड़शामृताकलायां शिवार्च्चनपद्धति समाप्ता। इत्युत्तरअषृकलायां ग्रन्थोऽयं समाप्तः।

The tântric Lakṣeśvara has thus discussed in detail the different mantras and pūjâs of various Śaktis and those of Śiva also. While describing Jñâna Sâdhanâ and Dhyâna Sâdhanâ Vidhi Lakṣeśvara has mentioned the names of holy rivers and mountains of India which can purify the body. Some of the famous Orissan rivers like Prâchî, Chandrabhâgâ, Bâhudâ and the great Gandhamâdana mountain range are included therein.

The author has prayed to Virabhadra in his own sweet words towards the end of the work, a few lines from which may be quoted here as :

"स्मररे मानस वीरनट, हस्तककङ्कणनृत्यरटम्
नीरजमध्यसुनाभ्यवटं, किङ्किणीखञ्जितचर्मपटम्
भीतिदवेषितवीरभटं, यागविध्वंसकपादकटम्
स्त्रीवरभूषणस्कन्धपटं,, शीतलमस्तकनीरतटम् ।"

And the prayer ends with the following lines mentioning the name of the author as :

धूलिसु धूसरकान्तिनटम्, विप्र लक्षेश्वरनिष्कपटम्।"

Various authorities and works like Tantra Ratnâkara, Tantra Kaumudî, Yoginîtantra, the three Yâmalas of Brahma, Rudra and Vishnu, Kṛtya Pallava, Tantra Chûḍâmaṇi, Târâ Pradîpa, Śyâmârchana Chandrikâ, Vâmakeswara Samhitâ, Jnânârnavatantra, Âgamârṇavatantra Kubjikâtantra, Châmuṇḍâtantra, Kumarîtantra, Chaṇḍiprayoga tantra, Âgneya Purâṇa, Mahâbhârata, Viṣṇu Purâṇa, Kâlikâ Purâṇa, and other Purâṇas like Matsya, Kûrma, Garuḍa etc. are referred and quoted in this work to make the subject matters authoritative. The author has given the list of the works quoted and speaks thus :

एतान्यपि पुराणानि सन्ति तन्त्राणि पुस्तके ।
श्रुतिस्मृति सुवाक्यानि ग्रन्थेभ्यः संग्रहः कृतः।"

That the author had written Jñânavalli Tantra before Śivârcana Paddhati was composed is also clear from the following passages found in the latter.

"सेयं श्रीज्ञानवल्ली सृजयति सहसा साधकाभीषृ-दात्री नानाविद्यासु पुष्पा श्रुवकृते विपिने लम्बमाना-सुपत्रा मन्त्राणर्णे (i) र्यन्त्रगुच्छा मधुघृतकलगा कुण्ड-सभूतरम्या रकताभाछागमेषोद्भूषवलिविधिना भूतले ऽभूदिदानीम् । श्रीदीक्षागुरुपादपद्मयुगलाभ्यासाग-माह्लादितो ग्रन्थं चागमसंभवं वरमतिक्षिप्रं करोति क्षितौ । यस्माच्छ्रीभुवनेश्वरीमवुधरो नाम्नापि गङ्गा-धरो देवाराथावतंस राजति वरा श्रीज्ञानवल्ली-नणाम् ।"

The palm-leaf manuscript of 'Sivârcana Paddhati' consisting of 314 folios in total has been badly worm-eaten and more than half of the manuscript specially from the beginning is completely damaged.

However, the Publication wing of the Directorate of Sports & Culture, Govt. of Orissa, has taken up the editing and publication of both these works of the Tantric Lakśeśvara Ratha.

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Holwell, Dow and Halhed : A Note on their Contribution to Indology in the Eighteenth Century

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It is the purpose of this paper to bring to attention the little known contributions of J. Z. Holwell, Alexander Dow, and N.B. Halhed in the context of growing Indological rediscovery by the West. I shall, first of all, give a brief sketch of the West's attempt to rediscover India during the Renaissance and the seventeenth century, then focus attention on the contributions of Holwell, Dow, and Halhed to the developing Indology and finally, touch on the establishment of Indic studies as a discipline in the West.

I

The earliest communication between India and the West dates well before the Christian era. But the earlier connection was broken during the Middle Ages and the West's rediscovery of India starts with the fifteenth century onwards. The story of this rediscovery is a story of the struggle for trade with India. As Birdwood has written, "the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices of India."[1] As the Western quest for India progresses, the ancient. Indian literature replaces the condiments. The quest becomes more and more cultural, intellectual and spiritual.

The fifteenth century pioneers who started the process of this rediscovery were, Nicolo de Conti, a Venetian;[2] Athanasius Niktin a Russian;[3] and Heronimo do Santo Stefano, a Genoese.[4] The Ventian prosperity in commerce led John the Second of Portugal to dispatch Pedro Covilham and Alfonso de Pavya to India. Covilham was the first Portuguese to reach India.[5] After him came almost a flood of

[1]Sir George Birdwood quoted in E. F. Oaten, *European Travellers in India During 15th, 16th, and 17th Centuries* (Lucknow : Pustak Kendra, 1973), p. 5.

[2]Nicolo de Conti's account may be read in the fourth book of his treatise *De Varietate Fortunae*, ed. Abbe Olivia (Paris, 1723).

[3]His accounts were brought to Moscow by some merchants as he died before reaching his native place : Smolensk.

[4]E.F. Oaten considers his account a bare chronicle which does not add to our information.

[5]Govilham kept a Journal which has disappeared.

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Portuguese travellers,[6] the most important being Vasco de Gama. Three ships in which he sailed were named, the Sam Gabriel, the Sam Miguel and the Sam Rafael. His accounts may be read in *Roteiro* (Hakluyt Society Journal),[7] in the *Lendas* of Gasper Correa, in Castanheda and other Portuguese historians or in more poetic *Lusiad* of Gamoens.

Mendez Pinto, who came after Vasco de Gama, has been described as "notorious" and a "liar."[8] His book, *The Voyage and Adventures of Fernao Mendez* appeared in A.D. 1614. Later it was abridged with an introduction by M.A. Vambery and published in 1891. Continuing these attempts came Ludovico de Varthoma,[9] Duarte Barbosa, Caesar de Federici, Fernao Nuniz and Domingos Paes.[10] Barbosa was in India during the years 1508-9; Federici, an Italian, lived in India from 1563 to 1581. Paes wrote his account of India in 1520, while Nuniz some fifteen years later.[11]

From trade and commerce, the travellers shifted their attention to spread their own religion. Rodolpho Aquaviva, Antonio de Monserrato and Francisco Enriques were the chief figures of the Mission which started functioning by the end of 1569, due to the commendable efforts of the Archbishop of Goa. The Jesuit, Nicholas Pimenta wrote his letters to Claudius Aquaviva in 1598. He dispatched two missions, one to Bengal, and the other to Pegu. St. Sebastian, a friar of the order of St. Augustine, came to India in 1612 to propagate Christianity in Bengal.

The first Dutch enterprize into the Indian waters was by Cornelius Houtman in 1595, made possible by John Huyghen Van Linschoten.[12] He met the fellow Dutch travellers Fitch, Newbery and Leeds who were already in India.

Except for the voyage of Jean Parmentier of Dieppe in 1529 to Sumatra, the French first sailed to India in 1601. Colbert deputed Francois Caron as Director General of the French Commerce in 1664. The names of the important French travellers are, Bernier *Tavernier*, Tavenot and Chardin. Tavernier's *Six Voyages* appeared in 1676. Bernier wrote his accounts in his *Histoire de la derniere Revolution des etats du Grand Mogul*, published in 1670.

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[6]Sir George Birdwood describes them as "hungry wolves upon a well-stocked sheep-walk." Quoted in E.F. Oaten, *Op. Cit.*, p. 33.

[7]One of the descriptions runs : "they threw holy water upon the Captain Major and gave him some of the earth, which he gave in charge of someone giving them to understand that he would put it on later." Roteiro, p. 54. Quoted, in E. F. Oaten, *Op. Cit.*, p. 34.

[8]Congreve says in his *Love for Love*, "Ferdinand Mendez Pinto was but a type of thee, thou liar of the first magnitude," Act II, Scene V.

[9]From the original Italian his accounts have been translated into five other languages as also in Latin.

[10]For additional information on the above travellers, see *Alfonso Dolboqueroue* (Hakluyt Society Publication) and *Lusiad* of Camoeus.

[11]Mr. Sewell, their English translator, says, "the two documents were sent by someone at Goa to someone in Europe." The Portuguese edition of his book is by David Lopes, *Chronica dos Reis de Basnaga* (1897). Quoted in E. F. Oaten, *Op. Cit.*, p. 45.

[12]His account appeared in *Voyages into ye East and West Indies* Dutch original (1596); English translation (1598).

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The English soon followed in the footsteps of the Dutch. Thomas Stevens was the first English to sail from Lisbon to Goa in 1579. He became the Rector of the Jesuit College at Salsette. Ralph Fitch, James Newbery and William Leeds followed in 1583. Further attempts were made by George Raymond and James Lancaster in 1591, and by Captain Benjamin Wood in 1596. On the 2nd of April 1601, having received "the Charter of Incorporation of The East India Company by the name of Governor and Company of merchants of London trading into the East Indies," James Lancaster John Middleton, Willian Brand and John Heywood sailed to India. Successive attempts were made in 1606 and 1607, and by 1612, nine attempts had been made, the chief interest being commercial.

The seventeenth century saw a slight turn of emphasis and Hindu manuscripts began to accumulate in European libraries. In 1698 "Ramainum or History of Ram, in the Sancreet Language," along with some translations into "Tulinga" and book in the "Malabar Language" were shown to the Royal Society on their way to Bodlein.[13] Vigorous efforts were made to collect manuscripts for the Bibliotheque Royale.[14] Part of the Gītā was translated into Portuguese in the sixteenth century,[15] but the earliest and most significant translation seems to have been by Abraham Roger, who translated a hundred proverbs of Bhartṛhari, appearing in Dutch in 1651 and in French in 1670.[16]

II

The establishment of the East India Company marks the beginning of constructive cultural exchanges between India and the West, especially between India and England. It is in the eighteenth century that the quest which started with a desire to trade with India is overpowered by a desire to understand Indian philosophy, literature and sensibility.

In the early eighteenth century, a Jesuit series of *Lettres edifiantes et curieuses* contained much material on Hinduism.[17] *Voyage aux Indes Orientales* was published by Pierre Sonnerat in 1782. On Indian astronomy, Guillaume Le Gentil de La Galaisiere provided the fullest accounts.[18] Etienne Mignot and Joseph de Guignes changed the orthodox point of view of earlier writers in their *Memoires de l' Academie royale des Inscriptions et Belles Letters*.[19] Some Danish Missions

[13] *Philosophical Transactions of the Royal Society*, XX (1698), pp. 421-24.

[14] *Lettres edifiantes et curieuses*, written by the French members of South Indian Missions, XXI (1734), pp. 455-56.

[15] D.F. Lach, *Asia in the Making of Europe* (Chicago, 1965), I, p. 280.

[16] As *La Porte Ouverte Pour Parvenir a la Connoissance du Paganisme Cache* (Amsterdom, 1670), pp. 293 ff.

[17] Some English translations are by J. Lockman, *Travels of the Jesuits into Various Parts of the World*. 2nd ed. (1762), 2 Vols.

[18] In two articles in *Memoires de l'Academie Royale des Sciences* for 1772, Part II.

[19] Mignot published five memoires, "Sur les anciens Philosophes de l'Inde" in Tome, XXXI 1761-3); de Guignes wrote three : "Researches historiques sur la religion Indienna," XL (1773-6); "Reflexions sur un livre Indien intitule Bagavadam," XXXVIII (1770-2); and "Observations historique et geographiques sur la recit de Pline concernant l'origine, l'antiquite des Indiens," XLV (1780-84).

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were also established along the Coromandal coast and letters were published in various collections.[20]

It is here that I would like to highlight the contributions of Holwell, Dow and Halhed, who along with Sir William Jones and Charles Wilkins, deserve an equally merited consideration.

J. Z. Holwell (1711-1798) came to India as a surgeon in The East India Company. He did not know Sanskrit but had some grasp of Hindustani and Arabic. In 1765 he published a disjointed work and gave it a rambling title.[21] To this he added a second and third part in 1767 and 1771 respectively. In 1779 he reissued parts two and three with the altered title of *A Review of the Original Principles, religious and moral, of the Ancient Brahmins*. Finally, in 1786, he brought out a tract called *Dissertation on the Origin, Nature, and Pursuits of Intelligent Beings, and on Divine Providence, Religion and Religious Worship*. In his chapter on "The Religion Tenets of the Gentoos" which is taken from the *Interesting Historical Events relative to the Provinces of Bengal and the Empire of Indostan* (1767), Holwell quotes extensively from a book which he calls *Saṣṭaḥ* and whose original has not been identified. He calls it the most ancient of Hindu religious books, as ancient as any written body of Divinity that was ever produced to the world.

Alexander Dow 1735? 36-1779) proceeded to Bengal as an Ensign in The East India Company. He wrote two plays called *Zingis* and *Sethona*, both of which were staged at the Drury Lane Theatre. In 1768 he published *History of Hindostan* in two volumes. A third volume was added to it in 1772. The dissertation on the Hindus appeared in the first volume, more being added in the third.

Alexander Dow and Holwell were widely read and discussed in Britain and in the *Annual Register*, Burke called Holwell's account of Hinduism, a very curious and important acquisition to the general stock of literature in Europe. Holwell was translated into German in 1761[22] and into French in 1768.[23] Voltaire had read Holwell in English by December 1764.[24] He came in contact with Hinduism in 1760 when he was presented with a copy of "Exour Vedam."[25] Voltaire had also read

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[20]Important among those which appeared in English are : *Propagation of the Gospel in the East*, 2 parts (1710); *Several Letters Relating to the Protestant Danish Mission at Trabquebar in the East Indies* 1720); *An Account of the Religion, Manners, and Learning of the People of Malabar, trans.* J.T. Phillips (1717).

[21]*Interesting Historical Events, relative to the Provinces of Bengal and the Empire of Indostan—As also the Mythology and Cosmogony, Fasts and Festivals of the Gentoos, followers of the Shastah and a Dissertation on the Metempsychosis, commonly though erroneously called the Pythagorean doctrine* (1765).

[22]By E. Theiel in J.T. Koehler *Samnlung neuer Reisebeschreibungen aus fremden Sprashen* Gottingen and Gotha, 1767-69), I.

[23]*Evenements historiques, interessants, relatifs aux provinces de Bengale*, Amsterdom, 1768).

[24]*Dissertation sur les Moeurs, les Usuages, le Language, la Religion et la philosophie des Hindous* Paris, 1769).

[25]*Voltaire's Correspondence*, ed. T. Besterman (Geneva, 1953-65), LXVII, pp. 210, 217-18.

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a rather earlier account by Luke Scrafton, called *Reflections on the Government of Hindostan* (1763)

Halhed came to India as a writer in The East India Company in 1771. He published his *Gentoo Code* in 1776 and a *Grammar of the Bengal Language* in 1778. He was a linguist and his *Gentoo Code* was a translation of *Manusmṛti* from a Persian version. He has given a brief account of Sanskrit grammar and prosody, and quoted extensively from Sanskrit literature in his Preface to the Code. William Jones owed a good deal to Halhed for his theory of the similarity among languages.

III

Continuing the process of this cultural and literary rediscovery of India came Sir William Jones (1746-94), the most reputed linguist and comparatist of the eighteenth century. He was one of the earliest scholars to point out the startling resemblance between Sanskrit and other Indo-European languages. He was also the founder of the Asiatic Society of Bengal (1784). Jones was in India from 1783 to his death in 1794. As president of the Asiatic Society of Bengal, Jones delivered eleven anniversary discourses. His lectures on Indian subjects were entitled : "On the Gods of Greece, Italy and India," (1785) "On the Hindus," (1786) "On Asiatic History, Civil and Natural," (1793) "On the Philosophy of the Asiaticks," (1794).[26] Jones translated *Hitopadeśa* and *Shakuntala or the Fatal Ring* from the original Sanskrit and published them in 1799. In 1794 he had published his masterly rendering of the *Institutes of Hindu Law or the Ordinances of Manu* (8 vols., 2nd ed. 1797). He also translated various Hindustani hymns and parts of the *Vedas*.

Amassing further literature on Indian subjects came Sir Charles Wilkins (1749-1836) who proceeded to Bengal in 1770 in the service of The East India Company as a writer. He took a leading part in the establishment of a printing press for oriental languages. Leaving India in 1786 he established at Haskhurst a fount of the Nagari type for printing Sanskrit. In 1,800 he came to India as librarian of the company, an office then established for the custody of oriental manuscripts taken at Srirangpatam and elsewhere. He was the first Sanskrit scholar to study Indian epigraphy, and of the five volumes of his "Asiatick Researches" four are on this subject. The translation that made him famous was that of the *Bhagavadgītā* in 1785. A French translation of the Gītā was made by J.P. Parraud. Wilkins's translation of *Hitopadeśa* appeared from Bath in 1787; the *Story of Shakuntala from the Mahābhārata* (1793) first appeared in Briental Reportory and separately in 1795. His *Grammar of Sanskrit Language* (from ancient sources) was published in 1815. In 1798 he compiled a catalogue of Sir William Jones's manuscripts.

IV

Henry Thomas Colebrooke published his paper in 1805 "On the Vedas or Sacred writings of the Hindus" in the Asiatic Researches. European study of the *Vedas* was made possible when Colonel Antome Polier purchased a copy of the *Vedas* at Jaipur and deposited it to the British

[26] *Asiatic Researches*, Vols. I-IV.

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Museum in 1789 after Jones seen it. The Judge, Sir Robert Chambers, also acquired a copy of the *Rig Veda* and parts of other *Vedas*.

The earliest attempts by Europeans to master Sanskrit were by a few Jesuits. Father Hanxleden, who worked in Kerala from 1699 to 1732 compiled the first Sanskrit grammar in a European tongue which remained in manuscript form. It was Father Coeurdoux who first recognised the kinship of Sanskrit with the languages of Europe as early as 1767 and even suggested that the Brahmins of India were descended from one of the sons of Japhet whose brothers migrated to the West. The foundations of Indology were given a firm footing by the time of Sir William Jones.

The French author Anquetil Duperron was a Persian Scholar and translated in 1786 the four Upanishads from a seventeenth century Persian manuscript which contained fifty Upanishads. The French Government, attracted by this exploration founded the Ecole des Langues Orientales Vivantes, and Alexander Hamilton (1762-1824), a member of the Asiatic Society of Bengal, became the first man to teach Sanskrit in Europe. Fridriech Schlegal, the first German Sanskritist, learnt from him, and wrote a book on the poetry and wisdom of Indians, *Sprache und Weisheit der Indier* (1808). The first University Chair of Sanskrit was founded at the College of France in 1814 and held by Leonard de Chezy. In Germany also, from 1818 onwards, major universities set up Sanskrit Chairs.

In England Sanskrit was first taught at the Training College of The East India Company at Hertford in 1805 and Chairs were set up at London, Cambridge, Edinburgh and at several other educational institutions. H. H. Wilson was the first to occupy the Sanskrit Chair at Oxford University.

Owing to the incessant efforts of Franz Bopp (1791-1867), comparative philology became an independent subject in the nineteenth century. The French Societe Asiatique was founded in Paris followed by the Royal Society in London. The greatest achievement of the Indological scholarship in the nineteenth century was the enormous Sanskrit-German dictionary known as *St. Petersburg Lexicon*, produced by the German scholars Otto Bohtlingk and Rudolf Roth. It was also published in part by the Russian Imperial Academy of Sciences from 1852 to 1875. The efforts of Max Muller and the Harverd Oriental Series are merely a continuation of the tradition whose account, up to the end of eighteenth century, this paper has attempted to take.

The claim of Indology to the West rests, primarily, upon its philosophical and religious foundations. Warren Hastings, the Governor General of The East India Company, who "recommended" a translation of the Gitā to Charles Wilkins, wrote in his Preface : "The writers of the Indian philosophies will survive, when the British dominion in India shall long have ceased to exist, and when the sources which it yielded of wealth and power are lost to remembrance." This briefly sums up the nature of West's interest in India. The knowledge that was transmitted to the Western world under the overall guidance of Sir Warren Hastings during the eighteenth century will remain a landmark in the history of the cultural relations between India and the West.

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BOOK REVIEWS—CONTENTS

Ancient Science	21	Linguistics	79
Archaeology	21	Literature	89
Architecture	23	Medicine	89
Astrology	28	Museums	89
Astronomy	32	Music	90
Ayurveda	32	Mysticism	93
Bibliographies	34	Nature Cure	114
Biographies	35	Numismatics	114
Buddhism	36	Painting	114
Christianity	47	Palaeolithic India	119
Confucianism	47	Periodicals	120
Culture	47	Philosophy	120
Dance	57	Poetic	139
Economics	58	Political Science	140
Education	60	Pre-History	141
Festivals	60	Psychology	141
Fine Arts	61	Religion	142
Folk-lore	63	Sanskrit Literature	165
Furniture	64	Sculpture	175
Hindi Literature	64	Sikhism	177
History	66	Sociology	179
Hunting	72	Sufism	182
Indology	73	Tamil Literature	183
Inscriptions	73	Theatre	183
Islam	74	Tibetology	184
Jainism	76	Travels	185
Law	78	Urdu Literature	185
		Women	186

BHĀGAVATA PURĀṆA KṚṢṆA DVAIPĀYANA VYĀSA

Text with the Commentary Bhāvārtha-bodhinī of
Śrīdhara Svāmin in Devanāgarī.
Edited by *Prof. J. L. Shastri* (Shortly)

After the publication of the Brāhmāṇḍa Purāṇa and the Liṅga Purāṇa, in their original complete form, the present treatise, the Bhāgavata Purāṇa is the third in the series of the Purāṇa texts. We have based the text of these Purāṇas on the Venkateśvara edition which is fairly authentic and accurate. Along with the text, we have given the most popular commentary—Bhāvārtha-bodhini of Śrīdhara Svāmin who gives the traditional interpretation on the lines of the Advaita School of Śankara. We have also added to the text a critical Introduction (both in English and Sanskrit), a table of contents in the beginning and a complete index of verses at the end.

MOTILAL BANARSIDASS
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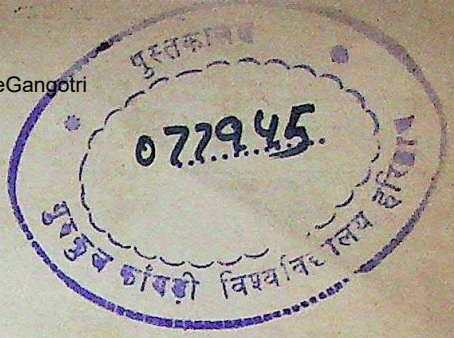

Book Reviews

ANCIENT SCIENCE

Science and Scientists in India : Vedic to Modern by Nem Kumar Jain. Delhi, Indian Book Gallery 1982. 162 pp. Biblio. Rs. 65.

This book deals with the question of the creation of the universe as viewed by scientists. Naturally, the scope, extends to the study of life and work of Indian scientists, scientific methodology, science and dharma, the impact of science on modern life etc.

The range of discussion covers the Vedic to the modern times in the light of archaeological researches since 1920. Now, it has been proved beyond doubt that Indian civilization is the oldest. There was a gap of thousands of years between what India had achieved in the ancient past and what contemporary Europe had achieved. Indian sciences had acquired a pre-eminent status at a time when Europe was passing through the dark period of early middle ages. This book traces how a long period of foreign occupation denuded India of its wealth and knowledge and despite all odds how India emerged as the world's third largest scientific community.

This book is mainly to acquaint both the lay reader and the specialist. The themes taken up in this book have been authenticated by references to scholarly works. Above all, it is hoped that the book will attract a vide variety of readership, especially those interested in the scientific explorations in the Indian context.

Studies in the History of Science in India—Ed. by Debiprasad Chattopadhyaya. 2 Vols. New Delhi, Editorial Enterprises, 1982. Vol. I : xxv+412 pp.; Vol. II: viii+413—883pp. Rs. 150 per Vol.

Compared to the large number of books written on Indian religion, metaphysics and mysticism, there is a sad neglect of the tradition of science in Indian history. But the contemporary historian of science in India is not obliged to start from a scratch. Though in a minority some of the scholars, both eastern and western, went against the stream and took an absorbing interest in the scientific activities in India—searching for the manuscripts, settling their reading, interpreting their science potentials and trying to answer the chronological questions. The historian today is obliged to depend on their pioneering work. But their contributions remain buried often in the brittle pages of old journals, often in books long gone out of print. These are recovered and presented here with an awareness of the requirements of the contemporary readers. To these are added the Editor's Introduction discussing the need as well as the norm of a scientific history of science in India.

ARCHAEOLOGY

Archaeology in India with special reference to the works of Babu Rajendralal Mitra—by James Ferguson. New Delhi, Rajesh Publications, 1982. vii+115pp. Append. Rs. 60.

Archaeology in India by James Ferguson is an interesting study which, seeks to re-examine the findings of Rajendra Lal Mitra and General Cunningham. The author is bitter in his criticism of others, both for their views and the method of their investigations. The author maintains in these pages that the Indians employed wood for all their architectural purposes in early times. But to his earlier suggestion that it was not till the Indians came in contact with the Greeks and other nations that they thought of employing stone for architectural purposes he makes certain modifications. "Though changing the material it remained throughout a purely indigenous art, without any trace of Egyptian or of classical art; nor can it

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be remained throughout a purely indigenous directly from Babylonia or Assyria. There is nowhere in architectural history any example where we can find a style so thoroughly local and original. Nor do I know any style that was so little influenced or so little interfered with any foreign architectural influence". The work is divided under heads Introduction—Personal; Katak Caves; Bhuvaneswara; Buddha Gaya and Brindabun. The two appendices are very informative.

Catalogue of the Museum of Archaeology at Sanchi, Bhopal State—Comp. by Muhammad Hamid and Others. Varanasi, Indological Book House 1982 (Reprinted). 73pp. + xxpl. Rs. 125.

This book is the reprint of the earlier book, which was published in 1920 by the Archaeological Survey of India, Government of India. It gives a list of all the items that can be seen in the Sanchi Museum near Bhopal. Some pictures of sculptures, ornaments, weapons, tools, toys, pottery etc. have also been given at the end. The three compilers have put in much labour in preparing the catalague under the direction of John Marshall, the Director General of Archaeology. The proof-readers have not cared to read properly the lines printed on the cover, because there are six errors in sixteen lines.

एलिफैण्टा—ले० हरिनन्दन ठाकुर। पटना, बिहार-राष्ट्रभाषा-परिषद्, १९८१। ७५ पृ०+३८ फलक। रू० २१·५०।

यह पुस्तक बम्बई से छः मील पूर्व स्थित भारत के एक छोटे-से द्वीप एलिफैण्टा का रोचक वृत्तांत प्रस्तुत करती है। लेखक के वर्णन कौशल से पाठकों को इस पुस्तक में एक साथ ही इतिहास, कला, संस्कृति और काव्य सभी का आनंद आएगा। स्थान-स्थान पर दी गई पौराणिक कथाओं से पाठकों में उस विशिष्ट मूर्ति का स्वरूप सजीव हो उठेगा। पुस्तक के अन्त में सकंलित मूर्तियों के चित्रों से पाठकों की कल्पना को अधिक प्रसार मिलेगा। मूलतः पर्यटकों के लिए लिखी जाने पर भी यह पुस्तक एक ओर जहां शैव धर्म का विस्तृत परिचय देती है वहीं काव्य एवं कथा का गुण भी इसमें है जिससे सभी वर्ग के पाठकों के लिए पुस्तक रोचक सिद्ध होगी।

History and Archaeology of Black-and-Red Ware (Catholic Period)—by H. N. Singh. Delhi, Sundeep Prakashan, 1982. il + 517pp. + xiv pl. Biblio., Append. Rs. 400.

So far, scholars have studied this ware in terms of shapes of the pots, thus overlooking its ancillary cultural componets, chronological assignments and technological constituents. Obviously, their studies have fallen short of a fuller assessment of the personality of this ware. The present work, therefore, happens to be the first comprehensive work wherein the author has competently investigated the manifold facets of this ware vis-a-vis the various cultural properties and technological characteristics of diverse cultural and chronological horizons associated with this ware. He has delineated the data and discussed the central theme quite exhaustively and explicitly. The book is adequately illustrated with a map, a line-drawing and a few photographs.

Mediaeval Archaeology—by R. N. Mehta. Delhi, Ajanta Publications, 1979. viii + 172pp. Pl. Rs. 135.

Mediaeval Archaeology deals with the application of the theory and practice of Archaeology on the monuments of the so-called mediaeval period of Indian History. As literary documents and cultural traditions of the last eight centuries exist in our cultural life, the study of the monuments that preserved the material culture of this period has to be studied from an interdisciplinary viewpoint. Based on the primary activity of exploration and excavations and supported by topography and toponymy the study throws a lot of more new light on the life of mediaeval period that is known through court annals, travelogues and oral traditions. The book discusses the method of approach of mediaeval archaeology in its first part. Here the importance of the need of the control of a

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variety of primary sources is emphasised and the methods to be followed are discussed. The second part indicates the role of archaeology in the study of towns, literature, individual monuments, and human activities narrated in the court annals and literature. It provides the reader with the concrete illustrations of the strength of interpretations based on archaeological studies in various aspects of life of the mediaeval period and points out its four major cultural trends.

This book will provide important guidance to the research workers and students of this interesting period of Indian History.

Monuments of Sanchi with the Text of Inscriptions—by John Marshall and Alfred Foucher. Ed., Tr. & Annotated by N. G. Majumdar. 3 Vols. Delhi, Swati Publications, 1982 (Reprinted). Vol. I : Text : xxi+396+xxxii pp., Vol. II : Plates I-lxx, Vol. III : Plates lxxi-cxli. Rs. 1,800 for 3 Vols.

The authors of this monumental publication envisaged to supply a complete and fully illustrated description of the famous group of Buddhist monuments at Sanchi, which have now been known to the world for more than a century, but of which only brief and inadequate accounts have, as yet, been published. The need of such a description has long been felt and often voiced; for, leaving aside other remains included in this group, the stupas of Sanchi, with their wealth of figural and decorative carvings, are by common consent the most valuable and instructive, as they are also the most imposing and best preserved of all the monuments that early Buddhism has bequeathed to India. Besides the description of the monuments in length, the authors have beautifully illustrated the monuments.

सांची के स्तूप (द्वितीय और प्रथम शताब्दी ईसा-पूर्व)—ले० जगदीश चन्द्र। दिल्ली, शिखर प्रकाशन, १९८२। ९५ पृ०+८ फलक, ग्रन्थ-सूची। रू० ३०।

हिन्दी अथवा किसी भी भारतीय भाषा में साँची के स्तूप और उनके तोरण-द्वारों के जीवत शिल्प पर प्रकाशित यह प्रथम कृति है जिसमें सुबोध और प्रवाहमयी भाषा में कला को जनसामान्य के निकट ले आने का प्रयास किया गया है। वैसे अंग्रेजी में सांची-विषयक पुस्तकों की कमी नहीं है परंतु हिन्दी में उन पर छुटपुट लेखों के अतिरिक्त कोई स्वतंत्र पुस्तक नहीं है। इस पुस्तक द्वारा इस अभाव की पूर्ति करने का प्रयास किया गया है। भाषा सरल और सुबोध रखी गई है और पारिभाषिक शब्दों को समझाने की चेष्टा की गई है ताकि यह सभी वर्गों के पाठकों के लिए समान रूप से उपयोगी हो सके।

ARCHITECTURE

Architectural Antiquities of Western India—by Henry Cousens. New Delhi, Cosmo Publications, 1982 (Reprinted). ix+86 pp.+57pl. Rs. 175.

Antiquities of Western India are dominated primarily by the Buddhist remains in the absence of anytning of Hindu origin. The purpose of this book is both artistic and archaeological as the author, a renowned archaeologist, has endeavoured to avail himself of the latest researches in Western Indian architectural antiquities. The author has not attempted any thing like a history of Western Indian antiquities but an explanation in a most lucid style, the motives and ideals of antiquities of this specificarea.

The book in divided into ten chapters illustrating beautifully early Architectural remains, Stupas or cinerary mounds. Early Structural temples, later Chalukyan Temples in North Kanara, the Solanki Temples of Gujarat & Kathiawad, Temples of the Dekhan, Muhammadan buildings, Remains at Bijapur and Buildings in Sind.

This masterwork on Western Indian Architecture is profusely illustrated with fifty seven art plates describing different varied and great facets of architectural antiquities. This will be an asset to collection of Indian art and a valuable reference tool to the students and scholars of Indian History, Architecture, Archaeology etc.

Art of Osian Temples : Socio-Economic and Religious Life in India, 8th-12th Centuries

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A.D.—by Asha Kalia. New Delhi, Abhinav Publications, 1982. viii+179 pp.+45pl. Biblio. Abbrev. [ISBN : 0-39 02552-9].

The temples of Osian, though in a poor state now, have preserved their record well. The temples read alike an illustrated book. In this book, an attempt has been made to show what India was like during the regin of Gujarata-Pratiharras. The Sculptures of Osian show us what people wore, how they amused themselves, how they worshipped, how they lived, what their social life was like and what they believed in.

This book is presented in sixteen chapters. Each chapter is self-contained and deals with a specific aspect of culture. Chapter One introduces the book, Chapter Two talks about the social life whereas Chapters Three through Six tell us about the dress, weapons, cosmetics, educational systems and how the people passed their leisure-time. Chapter Seven of the book deals with the economic life and Chapter Eight tells about the religious beliefs and method of worship. The major religious including Hinduism and Jainism, are presented in Chapters Nine through Sixteen.

Canons of Orissan Architecture—by Nirmal Kumar Bose. New Delhi, Cosmo Publications, 1982 (Reprinted). 211 pp.+34 pl. Rs. 200.

This book is a treatise on the Canons of the Orissan Architecture which have been secured and studied with the help of local craftsmen. This work presents a workable restoration of the science of architecture in Orissa.

A number of Sanskrists have been led into an examination of the canons of Indian Architecture, the existence of which had been known for a long time. They have been able in restoring the text of several manuscripts, which are very rare due to the fact that the master builders and ancient architects of ancient India transmitted most of their technical knowledge to pupils by word of mouth. The details were left to the practical training. The craftsmen (silpins) therefore only recorded such information as they were likely to forget. Thus the profound penetration necessary for this task is very rare.

The manuscript that were undertaken for the study of the present work are different recensions of a treatise on architecture named Bhūbanupradipa. No evidence regarding the age of the manuscript is available, but it is certain that the tradition recorded in them has been handed down from very ancient times. The present work should prove invaluable to the architects, historians, archaeologist and general scholars alike in the light of the fact that such rare material is available on Canons of Indian Architecture in general and Orissa in particular. A welcome edition from the Cosmo.

Development of Early Śaiva Art and Architecture with Special Reference to Āndhradeśa—by I. K. Sharma. Delhi, Sundeep Prakashan, 1982. xxvi +223 pp.+18. Fig +88 pl. Biblio. Rs. 350.

The growth of Hindu Iconography cannot be studied in isolation from the art and architecture of a particular period. Their evolution is interlinked but the origins cannot be so ideally traced. Conscious of the oceanic nature of the Hindu Pantheon, more so of the great God Śiva, a maiden attempt is made here to integrate the development of his iconography, architecture and connected ritual from the earliest times to the beginning of seventh century A.D., with special stress on Andhradesa. This ancient geographical tract is regarded as the most crucial zone for tracing the religious expansion towards the south. The study is intensive and based on specific archaeological vestiges, rather than sporadic literary data, although the latter's relevence does not go unrecognised.

The subject matter presented here is largely based on the anthor's field work at the various sites, notably Gudimallam, Amaravati, Nagarjunakonda and Chejerla. The text is enlivened with copious illustrations, several among them appearing for the first time. The presentation is lucid, objective and original.

Forts and Palaces of India—by Prabhakar V. Begde. New Delhi, Sagar Publications, 1982. 253 pp.+125 pl. Biblio. Rs. 400.

There are numerous forts and places dotting the landscape throughout the length an breadth of Indian Sub-continent. They are the living monuments of various periods of Indian

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antiquity and have witnessed the rise and fall of many mightly empires and kingdoms. In this major work the author has tried to trace the history of fortification in India and has also provided detailed and useful study of Indian forts and palaces based on the study of ancient Indian Shilpa Shastras.

Hindu Religious Art and Architecture—by Sankar Prosad Ghosh. Delhi, D.K. Publications, 1982. x +147 pp. +xxiii pl. Biblio., Append. Rs. 150.

The book contains eleven chapters, a select bibliography and is illustrated. It is based on the author's on-the-spot investigation from 1972 to 1976 of almost all the Hindu religious edifices that are in Setu in Nadia district.

Dr. Ghosh has studies these temples from historical, religious, social, economic and cultural points of views. There is no other book which provides such a thorough study of the Nadia temples as the present one. The book not only points out the importance of Nadia temples in the evolution of Hindu architecture but also tells us why in the sphere of indological study Nadia temples must deserve our attention.

A book of great erudition Hindu Religious Art and Architecture in Nadia is not merely a book dealing with the history of art and architecture. It is also a comprehensive study of the cultural history of mediaeval India.

History of Mughal Architecture. Vol. I—by R. Nath. New Delhi. Abhinav Publications, 1982. xxvii +301pp. Biblio., Abbrev., Illus. [ISBN 0-391-02650-X]. Rs. 60.

Being the first volume of R. R Nath's monumental 4-volume series : 'History of Mughal Architecture', the present work covers monuments of Babur (A.D. 1526-30) and Humayun (1530-40, 1555) and, stylistic study as it is, includes those which were built in the predecessor style during the early reign (1556-1570) of Akbar It is thus an enumeration of the style in its formative period. A detailed historical background deals with the Medapata-Gopadri-Agra connection, identifying the sources of the inspirations of this art and establishing its link with the soil on which these medieval relics stand. Every attempt has been made to illustrate the various hypotheses raised in the text and also to provide texts and epigraphs (in Sanskrit and Persian for example) and other relevant evidence therewith.

Though based on a lifetime's study, fully documented and detailed, the author does not claim it to be the last word on the subject; on the other hand, this is a beginning.

Indian Islamic Architecture : The Deccan, 1347—1686—by Elizabeth Schotten Merklinger. New Delhi, Oxford & IBH Publishing Co., 1981. xiv+146 pp. +185 pl. +34 Fig., Biblio., Append. Rs. 350.

Although most of the architecture of the Islamic world has been extensively catalogued and studied, the buildings of the Deccan, which are often magnificent, have been ignored. It is this gap which the Author aims to fill. The buildings are described and catalogued over the whole area and the buildings analysed.

Starting with and introduction which summarises the history of the area from 1,347 to 1,686, the author goes on to examine the various types of building with their rich architectural features. This is followed by a catalogue of over a hundred and fifty buildings arranged in chronological order. The book is generously illustrated with photographs of the buildings and their architectural features and supplemented by numerous plans. It is bound to remain a standard work of reference for many years to come and should please all those who admire the architecture inspired by one of the world's great religions.

Indian Temple : Forms and Foundations—by T. V. Sairam. New Delhi, Agam Kala Prakashan, 1982. 96 pp. +38 pl. Biblio., Gloss. Rs. 120.

The present work attempts to tackle the subject of Indian Temple in its entirety, taking into account both the construction particulars and the underlying concepts behind them. Such an attempt inevitably calls for an inter-disciplinary approach and hence the subject is dealt with diverse aspects touching not only the Indian architecture and religious philosophy but also other branches like mysticism, psychology, parapsychology, archaeology, aesthetics, history, ethnology, etc.

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Islamic Architecture and Culture in India—by R. Nath. Delhi, B. R. Publishing Corporation, 1982. xii+228 pp. Append., Pl. Rs. 250.

The book is a collection of research papers that the author published in various learned journals of history and art during the last ten years. Though the subject-matter of these papers is varied they have one common theme, namely pre-Mughal and Mughal architecture and culture.

Three of the papers deal with the problem of identification and the origin of mediaeval structures. They are : the tomb of Muhammad Ghori at Qutub, Jamat-Khannah Masjid, the tomb of Muhammad Ghauth at Gwalior, and the Sher Mandal in the Old Fort at Delhi. The last has been identified by the author as the astronomical observatory of Emperor Humayun.

The paper on Chhaparkhat contains critical analysis of one of the three most important constituents of Mughal superstructure, while the paper on Ladheri-Gate, stylistically related to Chanderi art, contains a brilliant discussion on commemorative architecture in pre-Mughal India. Theories of Mughal architecture, especially the rules laid down for building mosques, have been discussed in a paper on the Rehamana-Prasada text which the author has translated into English. The book contains three papers on the Taj Mahal.

Jaina Temples of Western India—by Harihar Singh. Varanasi, Parshavanath Vidyashram Research Institute, 1982. xvi+278 pp.+119 pl. Biblio., Abbrev., Gloss. (Parshavanath Vidyashrama Series. 26). Rs. 200.

This book is the thesis for the award of Ph.D. to the author, which was approved by the Banaras Hindu University in 1976. It is a worthy attempt to study the art heritage left by the Jainas in the Western parts of India. The author has taken great pains in collecting the material, visiting the various places, taking the photographs of the various temples etc., and arranging it in a very systematic way giving details regarding the historical and the cultural background.

It is one of the finest attempts made in the direction of independent and scientific research on the Jain temple architecture and will scene as a milestone for further researches in this field of Jainology.

There are 119 plates beautifully printed in it, an Index covering 26 pages, a glossary of 8 pages and a Bibliography of 8 pages. The work is divided into six chapters and gives the history of Gujarat, the economic life of the Gujaratis, the religious background of Jainism, the chronology of the Jain temples, the characteristic features and available literary and inscriptional evidence and the sculptural arts and iconographic features of the divine images and the evolution of the style of the Jaina temples.

A very good book on the Jain temples, which can be kept in every Jain temple and every library for the guidance of the visitors and the readers.

Kesava Temple at Belur—by R. Narasimhachar. New Delhi, Cosmo Publications, 1982. 38 pp.+ xlv pl. Rs. 200.

The Kesava temple at Belur is one of the most exquisite specimens of the Hoysals style of architecture, built by the Hoysala King Vishnuvardhana in A.D. 1117. According to some of the renowned archaeologists it combines constructive propriety often surpassed in any part of the world.

This work, on the gem of architecture, has been done with marvellous elaborations and beauty of the details.

Narasimhachar's book is the only comprehensive survey and a study of the sculpture and architecture of the great Hoysals age. This study is enough to illustrate the richness of South India in these artistic treasures.

Kesava Temple at Somanathapur—by R. Narasimhachar. New Delhi, Cosmo Publications, 1982. ix+17 pp.+xxiia pl. Rs. 200.

This present work on the "Kesava Temple at Somanathpur" furnishes an immense amount of entirely new matter descriptive of the sculpture and architecture of this magnificent style of temple building.

The extraordinary wealth of the artistic products of the Hoysalan and Dravadian styles of architecture have aroused tremendous interest. Considering the interest that was generated, R. Narasimha-

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char prepared three monographs on this style of architecture and this is the first in the series of which other two are also available.

Lakshmidevi Temple at Doddagaddavali—by R. Narasimhachar. New Delhi, Cosmo Publications, 1982. viii + 8 + x pp. + xiv pl. Rs. 125.

The Lakshmidevi Temple at Doddagaddavali is a typical example of the Hoysala style of architecture. It is quadruple, i.e., has four cells and is the only Hoysal's buinding of its type and form. From an inscription in the temple, this is learnt that during the rule of Hoysala King Vishnuvardhana, the great merchant Kullahana-Rahnta and his wife founded the village Abhinara Kollapura and caused to be erected in it the temple of the goddess Mahalakshmi in A.D. 1113. It is thus one of the earliest temples of the Hoysala style, the name of the architect who built this beautiful temple is given in the inscriptions inside the temple, Malloja Maniyoja. The inscription says that he was resplendent with the creative skills of Visvakarma, the architect of the gods.

This temple at Dodda (the big) Gaddavali was taken up by the author for his monograph and detailed study not only for its exuberance of its decorative style and details but for its rare quadruple form and the summetrical disposition of its plan.

Pallava Architecture—by A. H. Longhurst. 3 Vols: New Delhi, Cosmo Publications, 1982. 41 pp. + Pl. Part I : Early Period. 41pp. + Pl. Rs. 200. Part II : Intermediate or Māmalla Period. 50 pp. + xxiv pl. Rs. 200. Part III : The Later or Rajasimha Period. 28pp. + xiii pl. Rs. 200.

The Pallavas, a great power in Southern India in the sixth and seventh centuries, contributed a great deal to the growth first of Buddhism and then of Hinduism. Their effort, and contribution the glamour of South Indian architecture and sculpture is tremendous and most outstanding.

This work in three beautiful volumes is a most comprehensive, authentic and scholarly survery of the creative and dominent art of the Pallavas covering vast area of South India. The author very carefully discusses History and Religion of the Pallavas first and then goes on to describe the Architectural character of this particular style. The author detailed the architectural styles of 'Ilavanur', 'Trichinopoly', Vallam', Bejwada', Undavalli, etc. etc.

The purpose of this book is both artistic and archaeological. The learned author has not attempted any thing like a history of sculpture and architecture in the ordinary sense of the word, but has explained the motives and ideals of Pallava Architecture, as they are.

The Book, a scholarly attempt by a master of the subject, has about 275 illustrations to properly explain different facts of Pallava Architecture. This will be certainly an asset to collectors of Indian art and a reference tool to the students and scholars of Indian History, Architecture, Sculpture and Archaeology.

Proceedings of the Seminar on Temple Art and Architecture held in March 1980—Ed. by K. K. A. Venkatachari. Bombay, Ananthacharya Indological Research Institute, 1981. 96 pp. (Ananthacharya Indological Research Institute Series. 10). Rs. 40.

This book is a collection of papers on Indian Bronzes, Vahanas in the Cultic Art of South Indian Temples, Iconic Vision and Cosmic View Point in Ramanuja's Vedanta, Music in Temple Rituals, Vimanas in Temple Architecture, The Ceilings in the Temples of Maharashtra, Vasuki Sayanam, Maharashtra Temple Architecture, and Architecture under the Vijayanagar, which were read at an exhibition-cum-seminar on Temple Art and Architecture at Bombay sponsored by the Ananthacharya Indological Research Institute. All the papers are very scholarly and give very interesting facts about the Hindu Temples. Some pictures have also been included in the book, but these are not of a very high quality. The sketches of the "Vahanas" are however better.

Temples of Orissa : The Study of a Sub-Style—by Dipakaranjan Das. Delhi, Agam Kala Prakashan, 1982. 75 pp. +44 pl. Biblio., Gloss., Append. Notes, Abbrev. Rs. 120.

Untouched by the iconoclastic fervour of the Turkish invaders, Orissa preserves the history of her temple architecture without any major break.

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Yet a number of facts of architectural history remain in the dark in the absence of an exhaustive inventory of the temples of Orissa. One such facet is constituted by a group of temples of Western Orissa. While the bada deula of these temples along with similar such deulas in the Lower Mahanadi valley display a significant phase in the evolution Orissan temple architecture their mukhasalas reveal an architectural trend, extra-Orissian in origin and individualistic in development. The present work surveys various aspects of this form of Orissian temple architecture.

Tripura Temples—by Kartik Lahiri. Calcutta, Saraswat Library, 1982. 49 pp. + viii pl. Biblio. Rs. 35.

The book presents a comprehensive study on the temple architecture in Tripura, a newly formed state in eastern India. The author has treated the temples as a major cultural expression of the people, and therefore attached due importance to their religious and social associations. His approach is historical as well as aesthetic, and expression rich but lucid. The book contains eight art plates.

Temples of the Setu and Rameswaram—by N. Vanamalai Pillai. Delhi, Kunj Publishing House, 1982 (Reprinted). xiv+197 pp.+xxvi pl., Append. Rs. 150.

This work, is two-fold; to serve the Lord and to serve his devotees. To serve the devotees by providing them with accurate information regarding the route to be followed, sights to be seen, baths to be taken; the author has tried to set forth in detail all that is necessary to make the pilgrimage pleasant and fruitful. To the more thoughtful reader, the information of a historic and sastraic character and propounded problems for the mind inclined to philosophic speculation. The book is a valuable record and useful for reference.

This Book has many picturesque and inspiring sports of nature, most of which add to the sanctity of river, sea, lake, or hill and dale, the glory of temples, which are the work of generations of pious and skilled human hands. South India, with its Tirupathi, Warkalai, Papansam, Tiruchendur and Cape Comorin, can hold its own against North India in point of grandeur of natural scenery, in its holy places and surpasses her in point of architectural and sculptural work. The Shrines of Madura, of Rameswaram, of Trivandrum, of Mahabalipuram and of Jambukeswaram are the glory of architectural and sculptural design and execution. The fineness of the carving and sculpture is all the more creditable for its being wrought out of intractable material, viz., hard granite. The prospect of visiting many rich and populous places on the way adds yet another feature of interest to a pilgrimage.

ASTROLOGY

बृहत् हस्त सामुद्रिक विज्ञान—ले० आर० के० दुबे। नई दिल्ली, यूनिवर्सल पब्लिशिंग हाऊस, १९८२। १७५ पृ०। रू० २०।

इस पुस्तक में प्राचीन तथ्यों एवं पाश्चात्य शोधपूर्ण तथ्यों के द्वारा हस्तरेखा विज्ञान के सभी गूढ़ पक्षों का उद्घाटन किया गया है। शोधपूर्ण अध्ययन से लिखी इस पुस्तक की सहायता से कोई भी व्यक्ति अपने तथा अपने मित्रों एवं परिजों के भविष्य का पूर्वानुमान लगा सकता है। हर समय कुछ नवीन ज्ञान प्राप्त करने के इच्छुक व्यक्तियों को यह पुस्तक अत्यन्त रोचक लगेगी।

बृहत् फलित-ज्योतिष—ले० आर० के० दुबे। नई दिल्ली, यूनिवर्सल पब्लिशिंग हाऊस, १९८२। २८० पृ०। रू० १६।

ऋषि-मुनियों के समय से लेकर वैदिक ज्योतिष शास्त्र का विकास कालक्रमानुसार बढ़ता ही गया है तथा विभिन्न प्रकारों से इसकी उपयोगिता की परीक्षा करके अनेक महत्वपूर्ण ग्रथों की सृष्टि हुई है। इस पुस्तक में उन्हीं ऋषि-मुनियों के ज्योतिष तत्त्व का सहयोग लेकर ज्योतिष शास्त्र की सरल शैली में मानव की प्रत्येक समस्या को स्पष्ट किया गया है। मानव जन्म कुंडली में स्पष्ट नवग्रहों का द्वादश

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भावों में फल तथा राशि, ग्रह नक्षत्रों का प्रभाव आदि विषयों का भी विस्तृत विवेचन किया गया है। ज्योतिष ज्ञान के जिज्ञासुओं के लिए उत्तम पुस्तक है।

Dispositors in Astrology—by J. N. Bhasin Delhi. Ranjan Publications, 1982. 136 pp. Rs. 25.

This book, in presenting a practical application of the role of planets as Dispositors constitutes the latest step in the process of the evolution of Astrology. It shows in a practical manner as to how the nature of planets assumes different roles first as good or bad planets functionally as propounded by Maharshi Parashara and later as Dispositors giving altogether different results from those expected from them ordinarily.

The practical examples cited for the actual workings of "Dispositors" show and explain as to how and why the results of "Vimshottari" Dasa of a planet are different from the ones given in classical works. They, thus on the one hand serve as a proof of the correctness of "Vimshottari" and simultaneously, on the other hand resolve many doubts and puzzles as to why and how the results are different from the expected ones.

Grahanakṣatrāṇi—by Sampūrṇānanda, Tr. & Ed. by Kamalāpati Misra. Varanasi, Sampurnanand Sanskrit Vishvavidyalaya, 1981. ज+22+28 pp. (Sampurnanand-Granthamala. 10). Rs. 23.

Dr. Sampurananda's Radio talks on (Jyotisa) were published by Hindustan Academy earlier. The present book is a translation of the same into Sanskrit by Sri Kamalapati Misra.

The book is divided into 4 chapters. The first chapter describes planets and their origin. The second chapter is devoted to the delineation of stars, their origin, variety and movements. The third chapter deals with Niharikas and their origin. The book is richly illustrated with photographs and diagrams of heavenly bodies.

An informative introduction in Sanskrit and errata are additional features of the work.

An inspiring work on Astronomy.

Handbook of Palmistry—by Rose Baughan. New Delhi, Award Publishing House, 1911. 146 pp. Rs. 12.

It is well illustrated and gives enquirer all that is necessary to know in order to read hands in first part and in second part Chirognomancy, and in third part Physiogomy.... Face, Fore-head Eye Brows, The nose, The mouth, Teeth, Jaw and Chin, The Hair and the Ears, Eyes and Eyelashes, The complexion Congenial Faces, The Signatures of the Planets on the Face.

ज्योतिष जगत—ले० शत्रुघन लाल। दिल्ली, सत्साहित्य प्रकाशन १९८२। रू० २५।

इस पुस्तक में ज्योतिष एवं उसकी विभिन्न शाखाओं का परिचय, उद्भव तथा विकास का विवरण दिया गया है। इसके साथ ही कुछ विश्वविश्रुत एवं भारतीय ज्योतिषियों का जीवन परिचय, उनकी अद्भुत भविष्यवाणियां एवं ज्योतिष ज्ञान का सम्पूर्ण विवरण रोचक कथा परक शैली में दिया गया है। नवीन विषयों से परिचित होने के इच्छुक पाठकों को पुस्तक का विषय एवं शैली अत्यंत रुचिकर एवं नवीन लगेगी।

ज्योतिष प्रवेशिका—ले० श्रीचन्द्र 'कमल'। चूरु, आदर्श साहित्य संघ, १९८२। ५० पृ०। रु० ३।

ज्योतिष शास्त्र के अनुसार शुभ मुहूर्त्त का निश्चय करने या श्रेष्ठ समय की जाँच के लिए इस लघु जैन पचाँग को बनाया गया है। पाठकों की सुविधा के लिए इसमें प्रायः सभी आवश्यक मुहूर्त्तों का समावेश है। साथ ही पचांग के पांचों अंग तिथि, वार, नक्षत्र, करण और योग की संक्षिप्त जानकारी भी दी गई है। ज्योतिष के अनुसार कार्य करने वाले पाठकों के लिए यह सम्पूर्ण सामग्री अत्यंत उपयोगी सिद्ध होगी।

Naṣṭa Jātakam: Lost Horoscopy (नष्ट जातकम्)—by Mukunda Daivajna; Tr. into English by R. Santhanam. New Delhi, Ranjan Publications, 1982. 150 pp. Rs. 40.

The present work of Mikundacharya, a well-known Sanskrit scholar and traditional astrologer

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of lore, is supposed to assist the reader in reconstructing a horoscope in the absence of birth details.

A large number of aphorisms are explained herein based on the works of Varaha Mihira, Kalyana Varma, Amirchandra and Keralite Scholars. Besides, an astrologer, who is well-versed with horary branch only is not unlikely to derive advantages of the rules infra.

Numerology for Everybody—by Montrose. New Delhi, Sagar Publications, 1982 (Reprinted). 165pp. Rs. 25.

This is the reprint of an old book which was written a few decades ago and has given the studies regarding persons like the Duke of Windsor, Adolf Hitler, F. D. Rosevelt etc.

Its author Montrose, described as the "Founder of the Studies" of Psycholoanalysis says that the science of numerology is the practical application of the fundamental laws of mathematics to the material existence of man. He further says that according to the Hebrews this science has been received from God.

In this book, the author has given the meaning of Numbers; the destiny number and birth path, the nine periods of the year and their relation to one another; the yearly cycles; and the psychoanalysis by numbers.

The book is recommended for the students of numerology as well as for all those who are interested in knowing why people like Adolf Hitler, President Roosevelt and the Duke of Windsor etc, were determined to behave in the way that they behaved.

Numerology, Its Facts and Secrets : Vocations, Personality Keys—by Ariel Yvon and H. Warren Hyer. New Delhi Sagar Publications, 1982 (Reprinted). 141 pp. Rs. 25.

This is the reprint of the book, which was first published in India in 1973. It gives interesting facts about the vocations and the personality keys. Great importance has been given to the controlling numbers that control the various persons and their destiny. It has been tried to prove that people can achieve more process in the various fields if they start their ventures at the most opportunate things keeping in view the rhythm.

The matter of the book is quite interesting, but the type used is not very impressive. The title is however quite attractive and also the size of the book.

Recommended for the students of numerology and all those, who are ambitions to get more success in their ventures keeping in view the time of starting the venture.

Numerology : What is Your Lucky Number?—by Morris C. Goodman. New Delhi, Sagar Publications, 1982 (Reprinted). 190pp. Rs. 10.

In this book, the author has given the results of his research in ancient and modern interpretations of numbers and the conclusions he has drawn from many years of observation of the effect of numerological cycles on human life.

The roots of numerology, nature of numbers, your life cycle, hourly cycles, daily cycles are discussed. Tips regarding your job, and how to get along with other people have also been added. It is a book, which can be read for knowing some interesting facts about numerology and can be kept in the library for the entertrainment of the people, who are interested in this science.

फलदीपिका—भावार्थबोधनी—ले० गोपेश कुमार ओझा। द्वितीय संशो० संस्क० दिल्ली, मोतीलाल बनारसीदास, १९८१। ६७७ पृ०। रू० ५० (अजिल्द); रू० ७५ (सजिल्द)।

आज से प्राय: ४०० वर्ष पहले फलित ज्योतिष के इस अनुपम ग्रंथ की रचना श्री मंत्रेश्वर ने दक्षिण भारत में की थी और अब तक यह ग्रंथ वहीं तक सीमित था। हिन्दी भाषा में व्याख्या सहित देवनागरी में मूल श्लोक, प्रथम बार प्रकाशित हुए हैं। बृहत्पाराशर, बृहज्जातक, जातक-पारिजात सर्वार्थ-चिन्तामणि आदि की भाँति फलित ज्योतिष का यह अपने विषय का अनुपम ग्रंथ है। दक्षिण भारत में प्रचलित फलित ज्योतिष के बहुत से नवीन सिद्धान्त इसमें दिये गये हैं, जिनका अध्ययन उत्तर भारत के

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पंडितों के लिये नवीन होगा क्योंकि यह सिद्धान्त उत्तर भारत में अब तक संस्कृत ग्रन्थों में भी उपलब्ध नहीं थे। श्री रामानुजकृत फलित ज्योतिष ग्रंथ—भावार्थरत्नाकर—भी हिन्दी में उपलब्ध नहीं है उसके भी सारभूत ४५० फलित ज्योतिष के योग इस ग्रंथ में दे दिये गये हैं। ज्योतिष के प्रेमियों के लिये इसमें सर्वथा नवीन पाठ्य सामग्री प्रस्तुत है।

सारावली "कान्तिमती" हिन्दी व्याख्या सहित—ले० कल्याण वर्मा—व्याख्याकार मुरलीधर चतुर्वेदी। द्वितीय संशोधित संस्करण। दिल्ली, मोतीलाल बनारसीदास, १९८१। २१+५५२ पृ०। रु० ४५ (अजिल्द); रु० ६५ (सजिल्द)।

त्रिस्कन्धात्म ज्योतिष शास्त्र का प्रथम स्कन्ध (भाग) है होरा या जातक। प्रस्तुत 'सारावली' में इसी का विवेचन किया गया है। इस विषय पर वराहमिहिर ने बृहज्जातक का निर्माण किया था किन्तु उसमें विषयों का विभाजन संक्षेप में मिलता है। इसके उपरान्त कल्याण वर्मा की यह सारावली ही दूसरा ग्रन्थ है जिसमें जातक के जीवन से सम्बद्ध सभी प्रकार के सुख-दुःख अच्छा-बुरा आदि का विस्तृत विवरण सम्यक् प्रकार से विवेचित हुआ है। इस एक मात्र ग्रन्थ के विवेकपूर्ण अध्ययन से जातक के सम्पूर्ण जीवन का वास्तविक फलादेश कहा जा सकता है। यवनजातक आदि ग्रन्थों का सार भी इसमें संगृहीत है। इस महत्ता के कारण ही यह ग्रन्थ प्रायः सभी विश्वविद्यालयों में ज्योतिष-पाठ्यग्रन्थों में निर्धारित है। मूल ग्रन्थ संस्कृत में होने से सामान्य जन उसका उपयोग नहीं कर पाते थे। अतः हिन्दी में अनुवाद के साथ प्रस्तुत किया गया है। अपनी प्रामाणिकता एवं प्राचीनता की दृष्टि से यह ग्रन्थ अद्भुत व अनूठा है।

Study of Palmistry for Professional Purposes—by Comte C. de Saint—Germain. Bombay, D. B. Taraporevala Sons & Co. Pvt Ltd., 1982, (Reprinted). 414pp. Rs. 70.

This is a modern, scientific and extremely complete book, containing everything known on the most fascinating and genuinely scientific of the occult arts. The study of palmistry has no more elaborate of authentic presentation.

For amateurs, advanced students and professionals, this work has been written simply so as to be understood by all easily and has been richly illustrated with over 1,250 illustrations in its over 400 pages. This is a book for those who wish to read the palm at a glance by a man who achieved world-wide renown President of the American Chirological Society, and of the National School of Palmistry. What gives this excellent book an added value is the incorporation of a Palmistic Dictionary which gives at a glance the chief indications in the hand for different characteristics, and the indications of past events and and those likely to happen in the future.

In this book the author has distinguished himself for his clearness of exposition and the absence of useless theorising and unnecessary verbiage; for system and thoroughly logical classification; for completeness of information supplied to his readers.

Nobody interested in the science of Palmistry, whether an amateur or professional, a beginner or advanced student can afford to be without a copy of this book for regular study and instant reference.

त्रिफला (ज्योतिष): सुश्लोकशतक शतमंजरी राजयोग तथा वेडाजातक तीन प्राचीन संस्कृत ग्रन्थों की हिन्दी में व्याख्या—ले० गोपेश कुमार ओझा। दिल्ली, मोतीलाल बनारसीदास, १९८२। २७१ पृ०। रु० २५।

इस पुस्तक में ज्योतिष के तीन प्रामाणिक ग्रन्थों की सरल हिन्दी में व्याख्या है। संस्कृत प्रेमियों के लिए मूल श्लोक भी दे दिये गये हैं। सुश्लोकशतक पाराशरी ज्योतिष का अनुपम ग्रन्थ है। शतमंजरी राजयोग में एक सौ से अधिक राजयोग दिये गये हैं।

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बेड़ाजातक फलित का प्राचीन ग्रन्थ है। इसके ८ अध्यायों में ५२८ योग दिये गये हैं। ये तीनों ग्रन्थ प्रथम बार हिन्दी में प्रकाशित हुए हैं और ज्योतिष-प्रेमियों के लिए सर्वथा नवीन साहित्य है।

Your Number, Please—by Helyn Hitchcock. New Delhi, Sagar Publications, 1982 (Reprinted). 163pp. Rs. 17.

This book is based on the science of numerology, the index to the Encyclopaedia of Life. The author has tried to make it interesting by telling the days, colours, months and years that shall suit you most according to your date of birth etc.

He has also tried to prove that numerology is an ancient science and that it can be made use of today also in order to achieve more success in various fields by the people. He has also suggests that by changing their names, people can also change their destiny.

ASTRONOMY

Mānamandira Observatory of Kāśi—by Bapudeva Shastri; Ed. & Tr. with Explanatory Notes by Shakti Dhara Sharma. Kurali, Martand Bhawan, 1982. xxiv +50pp. (Upapattimālā. 4). Rs. 36.

This is a small text on gnomonics (Science of knowing time using shadow of a staff) written by Ganesh Daivangna in 16th Century A.D. It has a horizontal gnomon and graduated rod. It is a portable instrument. Two manuscripts of the text procured, Edited and translated in English with explanatory diagrams and comments. The history of development of such devices in gnomonics is exposed.

Śiṣyadhīvṛddhidam of Lallācārya; with the Commentary Vivaraṇa by Bhāskarācārya Ed. by Chandra Bhanu Pandey. Varanasi, Sampurnanand Sanskrit University, 1981. xiv +8 +232pp. (Library of Rare Texts Publication Series. 2). Rs. 45.

The Śiṣyadhīvṛddhida-Tantra ("A treatise for increasing the intellect of students") is an authoritative text of Indian astronomy, written by Lalla, a prominent astronomer of the 7th century A.D. Divided into 22 chapters, the work forms as a neat depiction of Aryabhatan School of astronomy in which Lalla has incorporated his new findings.

In Sn. I. being the Mathematics Section, the author deals with Sun, Moon and the Planets, the eclipses, cusps of the Moon, conjunction of stars and planets, and the rationale of corrections. In Sn. II dealing with Spherics, he sets out the construction of the armillary sphere, graphical representation of the motion of planets, false notions held in the Puranas and astronomical instruments.

The work is issued in two Parts, Pt. I containing the Text and an old commentary thereon, and Pt. II containing its translation with Mathematical Notes and a number of useful Indices, including a Glossary of Technical terms.

AYURVEDA

आयुर्वेद का इतिहास एवं परिचय—ले० विद्याधर शुक्ल एवं रविदत्त त्रिपाठी। लखनऊ, ज्ञान भारती, १९८२। १४+२७५ पृ०। रु० २५।

आयुर्वेद अपनी कतिपय मूलभूत विशेषताओं के कारण विश्व की समस्त चिकित्सा पद्धतियों में भिन्न अस्तित्व वाली पद्धति के रूप में विद्यमान है। प्रस्तुत कृति में आयुर्वेद के सुव्यवस्थित इतिहास को आलोक में लाने का प्रयास किया गया है। साथ ही उसके विकास में प्रत्यक्ष या परोक्ष रूप से योगदान करने वाले सभी मनीषियों के जीवनवृत्त की गवेषणा कर उनका सही काल निर्णय किया गया है। इसके अध्ययन से छात्रों को आयुर्वेद के गोरवमय अतीत की झलक मिलेगी एवं यथार्थ के धरातल पर आयुर्वेद को समझने में सहायता भी मिलेगी।

आयुर्वेदेतिहास परिचय—ले० बनवारीलाल गौड़ा जयपुर, शरण बुक डिपो, १९८२। २४० पृ०। रु० ३०।

इस पुस्तक में भारतीय आयुर्वेद परंपरा के अद्यतन इतिहास का संपूर्ण परिचय दिया गया है। इस

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क्रम में लेखक ने प्राचीन आयुर्वेदीय संप्रदायों, प्रमुख विद्वानों एवं उनके कार्यों का परिचय तो दिया ही है साथ ही तत्कालीन समय में अन्य देशों में प्रचलित भारतीय आयुर्वेद के स्वरूप को भी स्पष्ट किया है। आयुर्वेद के प्रमुख सिद्धांतों का परिचय देकर लेखक ने पुस्तक को अधिक सारगर्भित बना दिया है। संक्षेप में यह पुस्तक गागर में सागर है। जिसमें आयुर्वेद संबंधी अमूल्य ज्ञान भडांर भरा है जिसके अध्ययन से इस विषय के विद्यार्थियों को महत्वपूर्ण दिशा-निर्देश मिलेगा।

Ayurvedic Cure for Common Diseases—by N. Anjneya Murthy and D. P. Pandey. Delhi, Vision Books, 1982. 264 pp. Rs. 35.

Ayurveda is India's own system of medicine which used to be looked down upon till yesterday, but is now again coming into its own, chiefly because of the failure of allopathy in providing cures without serious after-effects. Here is a book that present the theory and cures of Ayurveda in a simple manner and style but in modern terminology, and in the process deals with as many diseases as possible, from common cold to diabetes, hysteria, small-pox and cholera. In all about 100 diseases and their treatment alongwith dieting and other regimen have been discussed in this book.

"The present work is probably the only one of its kind in English in which Ayurveda, the ancient Indian science of healing, has been exhaustively dealt with. The authors have explained the basic philosophy of Ayurveda and have gone on to the various ailments to which the human beings are prone.

"The book has been excellently organised and the various disorders treated in the modern idiom."

Āyurvedīya Nidāna Cikitsā ke Siddhānta—by R. H. Singh. Vol. I. Varanasi, Chaukhamba Amarabharati Prakashan, 1982. 12+262 pp. (Chaukhamba Ayurveda Granthamala. 9). Rs. 30.

'आयुर्वेदीय निदान-चिकित्सा सिद्धांत' नामक प्रस्तुत पुस्तक में आयुर्वेदीय निदान-चिकित्सा के मूलभूत सिद्धांतों तथा उनके व्यावहारिक पक्ष पर उच्चकोटि का शास्त्रीय एवं वैज्ञानिक लेखन उपस्थित किया गया है।

लेखक ने, जो स्वयं इस विषय के अध्यापक, शोधकर्त्ता तथा चिकित्सक हैं, अपने लगभग दो दशकों के अनुभव के आधार पर इस पुस्तक की रचना की है। इस पुस्तक के प्रथम खंड में निदान तथा चिकित्सा के सामान्य सिद्धांतों की विस्तृत व्याख्या प्रस्तुत की गई है। पुस्तक के द्वितीय खंड में एक-एक रोग के निदान-चिकित्सा पक्ष की व्याख्या प्रस्तुत की गई है। विषय से संबंधित सभी मौलिक संदर्भ सभी संहिताओं तथा अन्य ग्रंथों से उद्धृत करके हर पृष्ठ पर फुटनोट के रूप में दिये गये हैं ऐसा पाठकों की सुविधा की दृष्टि से किया गया है। हमें पूर्ण विश्वास है कि इससे आयुर्वेद के छात्रों तथा चिकित्सकों को आयुर्वेदीय पद्धति से रोग-निदान करके आयुर्वेदीय चिकित्सा करने में सहायता मिलेगी।

Āyurvedīya Rasashāstra—by Siddhinandan Mishra. Varanasi, Chaukhambha Orientalia, 1981. 40+703 pp. (Jaikrishandas Ayurved Series. 35). Rs. 35.

The texts on Āyurveda are based on the teachings of Brahmā, Āśvin, Dhanvantari, Indra, Bharadvāja, Ātreya and Kāśyapa. According to ancient tradition, the theory of Mercury (Rasa) was first taught by Śiva. The system was practised and propagated by Agastya, Nāgārjuna, Mādhava and Dattātreya. Importance was given in the Āyurveda to the metallic preparations and to Mercury in particular. Mercury was used to transmute base metals and to prepare elixirs. This text by Mādhava is published under Jaikrishnadas Āyurveda series No. 35. It consists of two chapters. Each chapter explains important factory of the system. The first chapter deals with the history of the theory of 'Rasa', development of this system with description of some texts on this theory and method of preparation of dispensary for Mercury-medicine. The

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second chapter contains definition of technical terms, different types of instrument for mercury, various types of 'Mudrā', origin and classification of mercury, place where mercury is available, purification of mercury characteristics of pure mercury and description of different types of useful metals. The author attempts to provide the students and scholars with a complete understanding of the theory of mercury in this work.

—Bijanbandhu Samajdar

Diagnosis and Treatment of Diseases in Āyurveda based on Āyurveda Saukhyam of Toḍarānanda. Part II. New Delhi, Concept Publishing Company, 1982. lii +524 pp. Gloss. (Taḍarānanda-Āyurveda Saukhyam Series. 4). Rs. 160.

In the present volume, fourth in the series has been designed to give a comprehensive view of the principles and practice of Ayurveda as gleaned from Raja Todarmalla's works. Part Two of the Diagnosis and Treatment of Diseases in Ayurveda, this book restricts itself to nine diseases : diarrhoea, sprue syndrome, piles, indigestion, parasitic infection, anemia, rakta pitta (relating to blood), tuberculosis and cough. Here, as in the earlier volume, the causes, symptoms and examination of these diseases are given as well as the therapies and methods of treatment.

Invaluable to students and practitioners of medicine both allopathic and ayurvedic, research workers and teachers, as well as those interested in Sanskrit and Indian studies.

Padārtha Vijñāna-Paricaya—by Banwari Lal Gaud and Yashwant Kothari. Jaipur, Publication Scheme, 1981. 142 + ii pp. Rs. 15 (Paper); Rs. 25 (Bound).

प्रस्तुत पुस्तक में संस्कृत के मूल उद्धरणों को देकर इसके स्वरूप को बनाये रखने का प्रयास किया गया है। यह पुस्तक आयुर्वेद प्रवेशिका के छात्रों के लिये अत्यंत उपादेय है। प्रस्तुत पुस्तक में आयुर्वेद का अध्ययन संस्कृत निरपेक्ष नहीं अपितु संस्कृत सापेक्ष है। इससे विद्यार्थी को पदार्थ-विज्ञान का ज्ञान ऋषियों के मौलिक वाक्यों से तो होगा ही साथ ही संस्कृत के प्रति उनका लगाव भी होगा। निर्धारित पाठ्यक्रम में भौतिक-विज्ञान के अंश भी पदार्थ-विज्ञान के साथ ही दिये गये हैं और दोनों तरह के विषयों का समावेश दो खंडों में किया गया है।

विषय की विशेषज्ञता के आधार पर दोनों लेखकों के द्वारा अलग-अलग खंड अपने-अपने विषय के अनुसार लिखे गये हैं।

आशा है छात्र इससे अधिकाधिक लाभ उठायेंगे, साथ ही विद्वद्गण अपनी शुभकामनाओं के द्वारा हमें प्रेरणा देंगे।

Rasa-Śāstra Paricaya (Introduction to Rasa Shastra)—by Banwarilal and Yashwant Kothari. Jaipur, Sharan Book Depot. 268 pp. Gloss. Rs. 25 (Paper); Rs. 40 (Bound).

सरल एवं सुबोध शैली में रसशास्त्र का प्रारम्भिक परिचय देने के उद्देश्य से इस ग्रंथ की रचना की गई है। यद्यपि 'आयुर्वेदीय रस शास्त्र' एवं 'आधुनिक रस शास्त्र' का विवेचन पृथक लेखकों द्वारा किया गया है परंतु पाठकों की सुविधा के लिए दोनों को एक साथ गुंफित करके इस में प्रकाशित किया गया है। रसशास्त्र के विशद ज्ञान के जिज्ञासु इस पुस्तक से लाभान्वित होंगे।

BIBLIOGRAPHIES

Handbook of Oriental Collections in Finland : Manuscripts, Xylographs, Inscriptions, and Russian Minority Literature—by Harry Halen. London, Curzon Press Ltd., 1978. 296 pp. (Scandinavian Institute of Asian Studies, Monograph Series. 31). [ISBN 0 7007 0 1052].

This handbook gives descriptions and information about the existence of original sources material in Oriental languages is Finnish collections. All manuscripts, Xyllographs and inscriptions (or copies made of them) are listed as completely as possible. General references to well-known catalogues follow many of the items in order to facilitate identification. Previously described Finnish collections are, however, given with their bibliographical references only.

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Indra-Dhanuṣa : An Annotated Bibliography of Indian Painting through the Ages—Comp. by R. Nath. Jaipur, Historical Research Documentation Programme, 1982. xvi+200 pp. Rs. 210.

Much of the Research Scholars time is consumed in finding the material of their research and, in fact, search of the material is their basic problem. 'The Indradhanuṣa' aspires to fulfil this need in the subject.

A learned article is sometimes more informative and useful than a book. Our elderly scholars have been more contributing to Research journals than writing books and this extremely valuable data is lying concealed in numerous Research Journals of Art and History. Entries from about a hundred of these Research journals have been selected. In fact, the 'Indradhanuṣa' lists articles more than books.

With chapters on Sanskrit Texts containing entries on the theory of Indian Painting : Mural Painting of both ancient and medieval periods; palm Leaf and Cloth Painting; Miniature Painting of various schools and styles; Raga Mala Painting and Company & Bengali Painting, attempt has been made to cover the subject as comprehensively as possible six indices facilitate referencing instantaneously.

Sikh Studies : A Classified Bibliography of Printed Books in English—Comp. by Hakam Singh. Patiala, Punjab Publishing House, 1982. x+241 pp. Rs. 65.

Sikh Studies is a comprehensive up to date bibliography on the subject. Being a first work of its kind it is an indispensable reference work for scholars of Sikh Religion and Culture, and History of Punjab.

Synopses of Doctoral Theses in Social Sciences, 1955-1975. Dharwar, Karnatak University, 1979. v+365pp. Rs. 17.

The University of Karnatak has in a single volume published the synopses of its Ph.D. theses in the field of Social Sciences approved by it from its inception (1955) to 1925. This enables general community of scholars, teachers and the students to know what has already been done in this field.

The book contains the details of as many as 49 thesis.

The idea to publish this book was given by the Indian Council of Social Science Research, New Delhi who came forward with partial financial assistance also.

BIOGRAPHIES

Eminent South Indians—by Argus. Madras, Affiliated East-West Press Ltd., 1982. 114 pp. Rs. 20.

India is constantly being discovered by East and West alike, and newer books are coming out again and again. But there is a peculiar flavour in an Indian's rediscovery of his motherland, stemming from his delight of being an Indian, a fringe-benefit so to say, of participating in a society that is an extraordinary melting-pot of disparate and yet enduring cultures, peoples and environments. Though eveything on this sub-continent is Indian, nothing remains the same. Even the gods change their attributes from place to place. Invisible chasms of the mind criss-cross this ancient nation and the great Vindhyas seem to sentinel over the greatest divide of them all—North vs South, mainland vs Peninsula.

Yet, there were men whose voices sounded across the gulf, cutting through mazes of undigested history, partisan politics and prejudiced religions. Gathered in the pages of this little book are the stories of a dozen such men and women of South India who stood tall only yesterday but seems as though in a by-gone era. Inquisitive, candid and highly informative are these brief sketches of some towering personalities in different walks of life, ranging from C. Rajagopalachari to Sir C. Sankaran Nair, making for absorbing reading.

Raja Ram Mohan Roy—by R. N. Samaddar. New Delhi, Astam Publication Services, 1982 (Reprinted). viii+119pp. Rs. 40.

In the social and religious history of India, the influence of the views and the deeds of Raja Ram Mohan Roy stand out like a bright star in the firmament. When India was passing through the Dark Ages of slavery, ignorance, superstitious

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beliefs and bigotry, Raja Ram Mohan Roy came upon the scene and fought to get his countrymen the right of proper education, removal of superstitions perverted religious practices and freedom for the press. It was due to his constant fight for these causes that the seeds of fight for freedom from slavery of the country were sown.

BUDDHISM

अमिताभ बुद्ध--ले० सुरेन्द्रनाथ दीक्षित। पटना, इण्डोलॉजिकल बुक कारपोरेशन, १९८२। ३३१ पृ०+५ चित्र। रु० ६५।

बौद्ध दर्शन एवं बौद्ध धर्म का स्वरूप क्या है। इसके प्रवर्तक महात्मा बुद्ध का व्यक्तित्व कैसा था और इसने बौद्ध धर्म को किस प्रकार प्रभावित किया? विदेशों में इसकी प्रकृति क्या है? आदि अनेक प्रश्न जिन पर अंग्रेजी में तो ग्रंथ रूप में अनेक बार मनन किया जा चुका है परंतु हिन्दी में पहली बार इस ग्रंथ के रूप में उपर्युक्त प्रश्नों का प्रामाणिक विवेचन हुआ है। इस ग्रंथ के अध्ययन से पाठकों में बुद्ध एवं बौद्ध धर्म के प्रति एक नवीन दृष्टिकोण उत्पन्न होगी। महात्मा बुद्ध के जीवन की अनेक घटनाओं के माध्यम से उनके जिस तेजोमय व्यक्तित्व का उद्घाटन किया गया है उससे पाठक प्रभावित हुए बिना नहीं रहेंगे। पुस्तक का गहन अध्ययन उन्हें बौद्ध धर्म पर पुनः मनन करने के लिए बाध्य करेगा।

Analysis of the Kanjur—by Alexander Csoma De Koros. Delhi, Sri Satguru Publications, 1982 (Reprinted). vi +281 pp. (Bibliotheca Indo-Buddhica. 2). Rs. 100.

Alexander Csoma de Koros studied the two great collections of Tibetan translations of Buddhist, texts, the "Kanjur" and the bestan- "gyur."

The great compilations of the Tibetan Sacred Books is styled as "Kanjur" or bKa'-gyur. These books contains the doctrine of Shakya, the Buddha.

The Kanjur collections comprises the seven great divisions. 1. Dul-va (Sans. Vinaya) 2. Ses-phyin (Sans. Praj Maparamita); 3. Phal-chen (Sans. Buddha vata sangha); 4. dKo-brtsegs (Sans. Ratankuta); 5. mDo-sde (Sans.-Sutranta); 6. Myan-das (Sans. Nirvana); 7. rGud (Sans.-Tantra).

The present book "Analysis of Kanjur" is divided into four chapters.

Aspects of Buddhism with an Introduction by Homi J.H. Taleyarkhan, Governor of Sikkim, President, SRITOBS: Silver Jubilee Commemorative Volume. New Delhi, Vision Books, 1981. 201pp. Rs. 75.

This volume is an unique compilation of twenty articles by eminent scholars in the field of Buddhist Studies with special emphasis on the latest developments and research in Buddhist thought and Tibetology.

The articles cover diverse aspects of the subjects. They include discussions and analyses of ancient Buddhist Texts, the origin of Buddhism and its ramifications into various schools and sects, the socio-economic influence of the religion on the lives of people in Tibet, the evolution and spread or Lamaism or Tibeto-Buddhism and the development of the Tibetan Language (Bod-Skad) from the time of Srong-btsan-sgam-po in 620 A.D.

Other essays take up the more controversial issues like the effects of Chinese politics in Tibet and the validity, if any of their so-called "cultural revolution". The volume also includes several deeply researched essays on some very interesting aspects of Buddhist philosophy. Is Mahayana ecclectic in Nature? What is the origin of the Parasunyata Philosophy? What is the significance of the supernormal powers in the religions? and others.

The articles serve to explore the developments of Buddhism in Tibet, and the religion as a way of life in this region and as applicable, to modern living all over the world. Aspects of Buddhism provides a comprehensive picture of not only the history and development of Buddhism in Tibet but also its relevance today and what it is to offer the modern world.

Banner of the Arhants : Buddhist Monks and Nuns from the Buddha's time till now—by Bhikkhu Khantipalo, Kandy, Buddhist Publication Society, 1979. ix +229 pp.

This book covers in outline but with many inter-

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esting stories and examples, the history and development of the Sangha, the Buddhist Order of Monks and Nuns, from their beginnings in the Buddha's time to the present day. Much of the information contained in this book is scattered widely in many different works, or is the result of the author's own experience as a Buddhist Monk for the last twenty years in India, Sri Lanka and Thailand. The chapter on the Sangha as found now in the principal Buddhist countries of S. E. and South Asia contains information probably not available elsewhere, while that on Bhikkhunis, and Buddhist nuns now is unique in its coverage. New translations of some of the inspiring verses of the enlightened disciples of the Buddha are found in these pages and the author shows how this living tradition of enlightened Teachers comes down to the present day.

Bridging the Sutras & Tantras—by Gyalwa Gedun, the First Dalai Lama; Tr. & Comp. by Glenn H. Mullin. Ithaca, Gabriel/Snow Lion, 1982. 176 pp. Biblio. [ISBN 0-937938-11-4] $ 7.95.

This collection contains ten texts by Gendun Drub, including his epic poem on the life of Buddha Shakyamuni, his commentary on Atisha's Spiritual Transformation in the Mahayana Tradition also known as The Seven Point Mind Training—and his highly esoteric Notes on Kalachakra. These texts, together with the related poems, essays and prayers and also presented here, provide a meaningful introduction to early Gelupka writings and an invaluable historical perspective on the paths of realization and stages of development in the Tibetan Buddhist tradition.

Buddha : A book for the Young—by Pupul Jayakar. Bombay, Vakils, Feffer & Simons Ltd., 1982. viii +60 pp. Rs. 27

It is a book for the young ones. In this book the author in a lucid style depicted the life of Buddha, the Jataka Stories and Buddhist art in India. The significance of the book has enhanced by the author's depiction of photographs which he has used from the Archives of the Archaeological Survey of India, British Museum, Victoria and Albert Museum. The Asia Society, New York.

Buddha in the Robot: A Robot Engineer's Thoughts on Science & Religion—by Masahiro Mori. Tokyo, Kosei Publishing Co., 1982. 192 pp. [ISBN 4-333-01002-0].

Why does a robot engineer say "I believe robots have the buddha-nature within them—that is, the potential for a attaining buddhahood", as Masahiro Mori does in this book ? How does an engineering specialist look at Buddhism ? What relationship does he find between science and religion ? What values does Buddhism have in our present technological age ?

As a scientist who attracts his readers not only through his practical approach but also through his engaging style, Dr. Mori doesn't take us up into the high mountains to expound abstract philosophy. Instead, he keeps his feet firmly on level ground, and his outlook is toward concrete matters. In graphic demonstrations of Buddhist Principles at work he offers a thoroughly reliable guide for living in the complex world of modern society.

Dr. Mori's discussion of the various truths and principles of Buddhism in terms that make sense to people living in a scientific age will appeal to everyone who wishes to live a genuinely happy and meaningful life.

Buddhism : An Outline of Its Teachings and Schools—by H. Wolpgang Schumann. Wheaton, Ill., Theosophical Publishing House, 1974. 200pp. Biblio. [ISBN 0-8356-0452-7]. $ 2.45.

Both general readers and serious students of Buddhism will welcome the systematic arrangement of material and the analytical-descriptive method which make this book a reliable guide through a vast field of thought. The author has used original texts, and his work contains many new insights. Of special value is a Tabulated Synopsis of the systems with which the book deals, enabling the student to grasp almost at a glance, the fine distinctions between them.

Buddhist and Taoist Studies—I—Ed. by Michael Saso and David W. Chappell. Hawaii, Asian Studies Program, University of Hawaii, 1978. xii +162 pp. Biblio. (Asian Studies at Hawaii. 18). [ISBN 0-8248-0420-1].

The essays presented in this book have been

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selected from the papers delivered on the occasion of the Asian Studies on the Pacific Coast annual conference held in the University of Hawaii in 1975. There are five essays in the book and an extensive bibliography mainly emphasizing the Taoist studies. The aim of the collection is neither to explain in detail the Buddhism, nor to explain the Taoism of China, but to tell the religious beliefs of the men and women of traditional China. The readers will find it very interesting, because it contains many new ideas which were not known previously. The chapter by Professor David Chappell, is wholly concerned with the Pure Land Tradition of Chinese Buddhism.

The printing of the book is very good. Some photographs, drawings and sketches have also been added here and there to make the text understood better.

Recommended for the Buddhist scholars in particular and for the public in general.

Buddhist Approach to Peace—by Nikkyo Niwano. Tokyo, Kosei Publishing Co., 1980. 162pp. Chronology. $ 6.95.

In *Buddhist Approach to Peace*, Nikkyo Niwano discloses that the biggest obstacle to peace has been the restricted viewpoint of individuals and of their secular and religious leaders. As the author demonstrates, by expanding their field of vision, individuals can grow, achieving a sense of unity with other beings and making an effective contribution to the realization of peace.

Convinced that the Lotus Sutra is the vehicle of world peace, the author has consistently acted on its principle that the problems of people anywhere are the problems of all, and thus that happiness cannot be realized for one person until it is realized for all. In *Buddhist Approach to Peace* he shows not only how faith in this principle has guided his efforts but also how this principle can be employed by anyone regardless of religious affiliation.

It is the author's firm conviction that inter-religious co-operation, encouraging individuals to work together for a larger cause, is the key to achieving lasting peace. As shown in this moving account of his faith and of his contributions to the cause of world peace, apparently insurmountable differences can be overcome, people can work together effectively for a greater cause.

Buddhist Monastic Discipline : A Study of its Origin and development in relation to the Sutta and Vinaya Pitakas—by Jyoti Dhirasekhra. Colombo, Ministry of Higher Education, 1981. (Ministry of Higher Education Research Publication Series). $ 10·00.

The Buddhist Monastic Order is the earliest corporate organisation in the world where within a framework of a flexible organisation there was evolved ancillary bodies, rules, regulations and codes of conduct of the most minute detail. Every aspect of a monk's life, living in a society and together with other monks as well as nuns, has been gone into in the ancient texts. The author has brought to life the ancient organisational forms rules and codes and the methods adopted to enforce them without the charge of tyranny being levelled against the Elders. He has shown how the Buddhist concept of ceaseless change has made inroads into the organisation and has been dextrously handled so as to safeguard the doctrine and the organisation.

The author draws extensively from the original ancient Pali, Sanskrit and Chinese texts. This book is felt to be of great value to the students of Buddhism, students of Asian History and Indologists. The book will be of value also to students of political theory whose sources have so far been confined to Greek, Roman and Sanskrit materials. It throws new light on ancient Buddhist Social organization.

Buddhist Revival in India : Aspects of the Sociology of Buddhism — by Trevor Ling. New York, St. Martin's Press, 1980. vii+151 pp. Biblio. [ISBN : 0-132-10681-5].

Until recently, Buddhism had almost disappeared from India, the land of its origin. In the last few decades the number of Buddhists in India has risen from a few thousand to nearly four million. That is the official figure, and some observes put the number much higher. Most of these new Buddhists live in and around the state of Maharashtra, and most are former low caste

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Hindus who were led into the acceptance of Buddhism by their uncompromisingly anti-Hindu leader Dr. Ambedkar. Himself a man of low-caste origin, Dr. Ambedkar was known for his outstanding personal and intellectual qualities. The book traces the way in which his dramatic rise to eminence in Indian public life made him a gulthero to the Mahars, the low-caste group to which most of the new Buddhists have been recruited.

The book also relates the increasing number of Buddhists to the social tensions of predominantly Hindu India. Professor Ling investigates the circumstances in which Buddhism disappeared from India centuries ago and asks whether the factors which were responsible for its decline then are still present and likely to nullify the recent growth. He also discusses the political nature of the Buddhist movement in the light of other movement of upward social mobility in India and elsewhere.

Another type of Buddhist revival has taken place among higher caste, educated, middle-class Indians. Dr. Ling proposes a typology of Buddhist formations which elucidates the relationship between the middle-class revival and the Ambedkarite type of Buddhism, as well as the relationship of both to contemporary Buddhism elsewhere in the world.

Comparative Study of Jainism and Buddhism—by Sital Prashad. 2nd Edn. Delhi, Sri Satguru Publications, 1982. xxii +304 pp. (Bibliotheca Indo-Buddhica 7). Rs. 80.

This book on Jaino-Buddhist religion places stress on the common factors on the religious life of the Jainas and Buddhists. On comparing the literature of both, the writer has come to the conclusion that coming in close association each sect has either borrowed from the other or both have derived material from a common source. The work is an analytical account of Jainism and Buddhism. It is full of references. The author has exploited all the relevant material in discussing the subject. He has tried to show similarities between old Jainism and old Buddhism and prove that both were one and same at their base; that the old Buddhism was nothing but Old Jainism and that Gautama Buddha must have preached the same philosophy that was preached by old Jainism. He has shown that the nature of Nirwana and its path as found in Buddhist Pali books are not different from the nature of Nirvana and its path as given in old Jaini Works.

He has also thrown light on their concept of Karma and Ahimsa and shown reasons why the two sects are so alike. As no records of actual words of the teachers of both sects are preserved and the speeches placed in their mouths are only the summaries of what they had said, he has attempted to colloborate the oldest records in the main outlines by the Pauranic tradition and other sources. He has tried to trace the influence of these sects upon Jewish and Christian religion also.

Compassion in Tibetan Buddhism with Kensur Lekden's Meditation of a Tantric Abbott—by Tsong—Ka—Pa. Ed. & Tr. by Jeffrey Hopkins. Valois Gabriel, Snow Lion, 1980. 263pp. Biblio. [ISBN : 0-937938-04-1]. $ 8.95.

A unique blend of both oral and written traditions, this book presents a contemporary lama's meditations and a great yogi's detailed instructions.

Part One, 'Meditations of a Tantric Abbot', explores the stages in the cultivation of altruism by considering the nature of life in the circle of rebirth, the generation of heart-felt love and compassion through reflection, and the realization through contemplation of the ultimate emptiness of mind and body.

Part Two, 'Way of Compassion', is a translation of Tsong-ka-pa's 'Illumination of the Thought : An extensive Explanation of Chandrakirti's Supplement to the Middle Way' Here, Tibet's great 14th century yogi and scholar details the various levels of altruistic development, describing the Bodhisattva's deeds and attainments on the path.

Death, Intermediate State and Rebirth in Tibetan Buddhism—by Lati Rinbochay & Jeffrey Hopkins. Valois, Gabriel, Snow Lion, 1980. 86 pp. Biblio. [ISBN : 0-937938-00-9] $ 4.95.

This book presents, in a translation with commentaries, the text of Lamp Thoroughly Illuminating the Presentation of the Three Basic Bodies—Death, Intermediate State and Rebirth, which was

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written by the eighteenth century scholar and yogi of the Ge-luk-ba order of Tibetan Buddhism, Yang-jen-ga-way-lo-dro.

The text discusses in great detail the process and stages of dying, entry into the intermediate state between this life and the next, and taking rebirth, then ends with the supreme form of yoga as practiced in Tibetan Buddhism. It presents with remarkable clarity the psychological basis of Buddhist practice, revealing the ultimate aim of the vast series of graded paths that Buddha set forth, the transformation of death into an immortal state of benefit for others.

Discourse on the All-Embracing Net of Views : The Brahmajala Sutta and its commentarial exegesis —Tr. by Bhikkhu Bodhi. Kandy, Buddhist Publication Society, 1978. xiii +359 pp.

The Brahmajala Sutta is one of the most important discourses in the Pali Canon of Theravada Buddhism. It appears as the very first discourse in the Sutta-pitaka, and its assignments to this position reflects the high esteem in which it was held by the ancient redactors of the Canon. But the Brahmajala is more than merely the first item in the collection of the Buddha's discourses. It is the gateway to the entire Dispensation (Sasana) itself, and its central massage must be grasped to ensure a correct understanding of the doctrinal development to follow.

The present work is an English translation of the Sutta and the exegetical literature that has built up around it, including its classical commentary and two sub-commentaries. It contains the first attempt at a large-scale translation from the sub-commentaries, a stratum of Buddhist literature rich in insights into the philosophical and psychological core of the Dhamma. Included as well are three digressional tracts from the exegetical literature, among them a long treatise on the Paramitas (Perfections) and the Bodhisattva ideal, which throws a valuable sidelight on a rarely known aspect of Theravada Buddhism.

A lengthy introduction elucidates the key points of the discourse and explains the place of the Brahmajala in the overall structure of Buddhist thought.

Discourses on the Root of Existence : The Mūlapāriyāya Sutta and its Commentarial exegesis —Tr. by Bhikkhu Bodhi. Kandy, Buddhist Publication Society, 1980. xiii + 90 pp.

This Discourse, the Mulapariyaya Sutta, has since ancient, times been considered one of the most important texts in the Pali Canon, distinguished by its conciseness and its penetrating depth. The Buddha's purpose in expounding this sutta, the first in the Majjhima Nikaya or collection of the Buddha's "middle length" discourses, is to clear away the mental obstructions preventing a correct grasp of his teaching and to establish the right outlook necessary for true understanding to arise.

This Discourse, the Mulapariyaya Sutta, like its longer counterpart, the Brahmajala Sutta, aims at eliminating subjective misconceptions centered on the concept of an ego. But where the former deals only with wrong notions born of speculative thought, the Mūlapāriyāya deals with the whole range of erroneous conceptions, from their branches down to their roots. The discourse reveals the structure of man's ego-biased orientation towards the world, shows the way this mental stratification colours and distorts his understanding, and points out the work of inner re-orientation he must do to free himself from his egoistic bonds.

The present work, a sequel to the translator's earlier treatment of the Brahmajala Sutta, offers an English translation of the discourse together with its commentarial exegesis, essential for understanding the many difficult passages occurring in the primary text. The presentation gives the sutta first in its entirety without comment, then follows it with an exegetical section containing the commentary and selected passages from the subcommentary arranged to accord with the movement of the sutta. A lengthy introduction provides a detailed guide to the meaning of the sutta and explores its implications for epistemology, ontology and psychology. It discusses such topics dealt with in the discourse as the problem of perpetual distortion, the structure of the ego-consciousness, and the relation between the ego-notion and thought processes in the different types of individuals.

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Doctrine of the Buddha : The Religion of Reason and Meditation—by George Grimm; Ed. by M. Keller—Grimm and Max Hoppe. Delhi, Motilal Banarsidass, 1982. vi +413 pp. Append. Rs. 125.

The present edition, revised and enlarged by the author himself, presents the old genuine Buddha doctrine with the aim of developing a new type of man, free from prejudices and intent on working out his own future with his self as the light. It represents not only the flower of Indian religious feeling and philosophy but also the crowning summit of religious introspection in general.

The book deals with Truth as the theme and basis of the doctrine of the Buddha. It explains (i) Truth, Criterion, World and subject of suffering (2) Truth of the arising of suffering (3) Turth of the annihilation of suffering, (4) Truth of the path leading to the annihilation of suffering, The author presents the highest knowledge, the supreme reality to which Buddha is awakened, in so cogent a form free from mythological and mythical clothing that it becomes positively self-evident to the reader.

Dynamic Psychology of Early Buddhism—by Rune E. A. Johansson. London, Curzon Press Ltd; 1979. 236 pp. (Scandinavian Institute of Asian Studies, Monograph Series. 37). [ISBN 0 7007 01141].

This book is a psychologist's attempt to understand what the Buddha meant by "dependent origination" (paticcasumappada, sometimes translated as "causality"). Those who are familiar with Theravada Buddhism have met the famous series of twelve links in the chain of causation (nidanas) of which each is said to be the condition of the next one, and the background of this book is exactly the challenging teasing incomprehensibility of this series. The author has collected all passages in the Nikayas or scriptural literature which throw light on the meaning of conditioned sequences, accepting only those explanations which agree with the facts in the Nikayas. The result of these investigations is that the dynamic aspect of the Buddhas psychology must have been more extreme and all-pervading than is usually believed today.

Four Essential Buddhist Texts—by XIV Dalai Lama. Dharamsala, Library of Tibetan Works and Archives, 1982. 199 pp. Rs. 25.

The four essential Tibetan Buddhist texts included in this anthology are : Opening of the Dharma by Jamyang Khyentse Rinpoche; Foundation of Buddhist Meditation by Venerable Kalu Rinpoche; The Great Seal of Voidness by the First Panchen Lama and A Key to Madhyamaka by His Holiness the Fourteenth Dalai Lama.

It is hoped that the publication of this anthology of translated scriptures, all of which are indigenous Tibetan works by very highly respected scholar-yogis, will further an understanding of the panoramic and trans-sectarian approach of the great Tibetan Buddhist teachers past and present.

History of Therāvāda Buddhism in South-East Asia with Special Reference to India and Ceylon —by Kanai Lal Hazra. New Delhi. Munshiram Manoharlal Publishers Pvt. Ltd., 1982. xvii + 266 pp. Biblio. Rs. 80.

Theravada Buddhism exists in Ceylon (Sri Lanka), Burma, Siam, (Thailand), Cambodia and in Laos. This form of Buddhism is the tie that binds Ceylon with all these countries of South-east Asia. The present book tries to show that Ceylon had strong cultural links with her neighbours in South-east Asia. From the eleventh century onwards the Sihala Sangha and Sihala Buddhism constitute a strong and vitalising force in the religious history of South-east Asia, and the Buddhist countries in South-east Asia looked on Ceylon as the fountainhead of Theravada Buddhism. This book also deals with the introduction and development of Buddhism in India. The chief aim of this book is to examine carefully and to evaluate historically the evidence in the primary sources relating to the religious tires that existed among the Theravada countries. This book will no doubt be helpful to those interested in the study of Buddhism and Buddhist culture in India as well as in South and South-east Asia.

Indological and Buddhist Studies: Volume in Honour of Prof. J. W. de Jong on his Sixtieth Birthday—Ed. by L. A. Hercus and Others. Canberra, Faculty of Asian Studies, Australian National University, 1982. 692 pp. Rs. 270.

Professor Jan Willem de Jong celeberated his 60th

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Birthday on 15.2.81. Friends and colleagues throughout the world considered this an appropriate occasion to offer him a volume of studies as a token of their friendship and admiration for his prodigious activity in the wide fields of Buddhology Tibetan, Indian philosophy and Sanskrit philology.

Thirty five contributors have written articles for this volume. Four editors have edited this volume and it has been printed in a very short time by the Australian National University printery.

A good book for the scholars interested in Indological and Buddhist studies.

Jātakamālā—by J. S. Speyer. Delhi, Motilal Banarsidass, 1982. xxix+350 pp. Synoptical Tables. Rs. 70.

This is the first Indian edition of Speyer's English translation of Ārya-śura's Jātakamālā (Garland of Birth Stories). The work belongs to the Canon of the Northern Buddhists. It contains thirtyfour Jātaka legends woven into the ethical and religious discourses that either magnify the glory of the Buddha or illustrate Buddhist doctrine and precepts by appropriate examples.

The book is a first-rate document for the study of Mahāyāna Buddhism. Interspersed with the moral maxims the accounts of the marvellous deeds of the Bodhisattva are meant to inspire the reader with a stronger faith in the Buddha or an extraordinary zeal for self-sacrifice.

The translation is authentic and authoritative. The reader will derive adequate knowledge and inspiration as from the original text.

Living Thoughts of Gotama the Buddha—by Ananda K. Coomaraswamy and I.B. Horner. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. viii+227pp. Rs. 80.

The two most remarkable facts about Buddhism are; it has almost ceased to exist in India—the land of its birth, while claiming about 255 million adherents in other parts of Asia; its founder Siddhartha, more well-known as Gautama Buddha, paid no importance to ceremonies and rituals, did not say a work on the supremacy of one God, yet people flocked to him and became his disciple. Even today its popularity is on the increase. What exactly is this ageless and timeless appeal of Buddhism ?

A. K. Coomaraswamy and I. B. Horner have given the answer in this book "The living Thoughts of Gotama The Buddha". Commenting with the life sketch of the great teacher, they take up every aspect of his teaching for clear elucidation. All students of religion, especially those interested in Buddhist studies, shall find this book extremely useful.

Meaningful Life—by Nikkyo Niwano; Tr. by Richard I. Gage; Ed. by Ralph Friedrich. Tokyo. Kosei Publishing Co., 1982. 125 pp. [ISBN 4-333-01027-6]. $ 2.95.

What is a meaningful life ? How can it be achieved ? This valuable book, written by a man who has attained true fulfilment, answers these questions and many others for those who are seeking guidance, "Life can have no greater meaning than to enable you to say, Today I have added something good to my eternal life", he writes, The goal of our eternal voyage of self-improvement is perfect liberty".

His topics cover all fields of human endeavour : the home and family relationships, child rearing, education, work, leisure, activities for old people, and religion. He offers eminently practical advice on mental nourishment, self-sacrifice in a selfish age, and survival amidst the cultual profusion of our time. His book is a truly refreshing source of wisdom for living in the complex world of today.

Lumbini Kapilavastu : Lumbini Year. Kathmandu, The Lumbini Development Committee, 1979. 28 pp. + viii pl.

This book is an attempt to present an up-to-date record of the archaeological remains of the Tarai of the Lumbini Zone in Western Nepal. In 600 B.C., the Tarai of Lumbini Zone incorporated the political hegemony of the Sakyas and Koliyas whose matrimonial relations resulted in the auspicious birth of Lord Buddha, Dr. Alois A. Fuhrer Dr. W. Hoey and Mr. P. C. Mukherji conducted the archaeological explorations in this area during the last decade of the nineteenth century and discovered Lumbini, Devadaha, and Kapilavastu

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in Nepal. The excavation of 1962, however, tried to bring a bleak interlude in the identification of Kapilavastu in Tilaurakot. But the author firmly asserts that Tilaurakot is the ancient Kapilavastu, Lumbini, the birth-place of Gautama Siddhartha and Nawal Parasi, the Kolia Nagara. The author's claim for the veracity of the above statement is based on relative evidences and comparative data.

Meaningful Life—by Nikkyo; Tr. by Richard L. Gage. Tokyo, Kosei Publishing Co., 1982. 125 pp. $ 2.95.

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Mind in Tibetan Buddhism : Oral Commentary on Ge-Shay Jam-bel-sam-pel's presentation of awareness and knowledge, composite of all in the important points, opener of the eye of new intelligence—by Lati Rinbochay. Valois, Gabriel Snow Lion, 1981. 122 pp. [ISBN 0-937938-02-5]. $ 7.95.

Buddhist practitioners in the great Tibetan monasteries of Lhasa, seeking to purify their minds and develop the correct understanding necessary for final enlightenment, began their formal inquiry into mind and consciousness by studying 'The Presentation of Awareness and Knowledge'. With this important text as his basis, Lati Rinbochay provides rich and extensive commentary from the oral tradition. His lucid presentation vividly reveals the penetrating instructional methods that Tibetans use in their quest for higher knowledge.

In her introduction to Rinbochay's commentary translator and editor Elizabeth Napper explains the context of this work within the Indian and Tibetan traditions and outlines the principal divisions of consciousness and mind.

My Father My Teacher : A Spiritual Journey—by Nikkyo Niwano; Tr. by Richard L-Gage. Tokyo, Kosei Publishing Co., 1982. 143 pp. [ISBN 4-333-01095-0].

In this thoroughly refreshing book, a young religious leader examines his complex relationship with his father the founder of a major Buddhist organization and winner of the 1979 Templeton Foundation Prize for Progress in Religion.

The children of men and women in the ministry often face special challenges in growing up and in their relations with their parents. Yet, as the authors thoughtful narrative reveals, such challenges can help to mold a generous, compassionate nature and build a firm, loving bound between parent and child.

Nirvanasara: Radical Transcentalism and the introduction to Advaitayana Buddhism—by Da Free John. California, Dawn Horse Press, 1982. 262 pp. [ISBN 0-913922-65-X].

'Nirvanasara'is not a theoretician's scholastic study, but the testimony of a God-realized Siddha who, from the vantage-point of his full illumination, critically appraises the spiritual culture of mankind.

Master Da Free John's critique ranges over all principal spiritual traditions. In particular it focuses on the two most advanced formulations of spiritual life, viz., Buddhism and Hindu nondualism (Advaita Vedanta). He shows in a series of profoundly original essays how the "languages" of realism and idealism, which define the Buddhist and the Hindu spiritual traditions respectively, are

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incomplete descriptions of Reality. The limitation inherent in these traditional "languages" is reflected in the practical sphere where spiritual life is conceptualized as a search and a solution to the problem of existence.

By contrast, Master Da Free John proposes a radical "language" and a way which are not problem-based and which do not involve a strategy of escape from suffering or of inversion upon an inner essence.

This publication announces the Way of Radical Transcendentalism as the Fourth Vehicle of Buddhism—Advaitayana Buddhism. While transcending the high esoteric teachings of both Buddhism and Hinduism, it is at the same time their coutinuation and fulfilment.

The Rain of Wisdom: The Essence of Ocean of True Meaning—Tr. by Chogyam Trungpa. Boulder, Shambhala, 1980. xxi +384 pp. [ISBN 0-087773-196-9]. $ 9.95.

The art of composing spontaneous songs that express spiritual understanding has existed in Tibet for centuries. Over a hundred of these profound songs are found in this collection of the works of the great teachers of the Kagyti lineage, known as the Practice Lineage of Tibetan Buddhism.

Many readers are already familiar with the colourful life of the yogin Milarepa, an early figure in the Kagyti lineage, some of whose songs are included here. Songs by over thirty other Buddhist teachers are also presented, from those of Tilopa, the father of the lineage, to those of the present Karmapa (the head of the Kagytis) as well as several songs by Chogyam Trungpa, the noted teacher of Buddhism in America who directed the translation of the Rain of Wisdom.

Record of the Buddhist Religion as Practised in India and the Malay Archipelago, A.D. 671-695—by I-Tsing; Tr. with a Letter from the Right Hon. Professor F. Max Muller. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982 (Reprinted). lxiv +240 pp. Map. Rs. 100.

Travelling for trade is common, for pleasure is not unusual, but for pursuit of religious lore is rather rare. This has been so in all ages. The Chinese traveller of the seventh century A.D, I-tsing belongs to the last class.

I-tsing had mastered the Vinaya Pitakas of Buddhism before he set out on his travels which lasted for twenty-five years and which covered more than thirty countries. His object was to secure the authentic texts of the Mulasarvastivada school from India so that the erroneous views of the Chinese scholars of Vinaya Pitakas could be corrected. The hazardous voyage from China to India in a Persian trading vessel did not dampen his zeal. He collected some 400 Sanskrit texts in India. He reached China in A.D. 695 and spent the rest of his life in translating them.

The distinguishing trait of I-tsing's work, A Record of the Buddhist Religion as Practised in India and the Malay Archipelago in his reticence to talk about himself and his enthusiasm in compressing a vast array of data on Buddhism into an interesting and handy narrative. It provides a veritable mine of information on Indian literature and Buddhism.

Record of Buddhistic Kingdoms : Being an account by the Chinese Monk Fa-Hien of his Travels in India and Ceylon (A.D. 399—414) in search of the Buddhist Books of Discipline. New York, Paragon Book Reprint Corp. Dover Publications, Inc. 1965. 123 +46 pp. $ 3.00.

Law of Contradiction; Univarsals; Dialectric; Reality of External World; Conclusion; Indices; Appendix; Addenda.

Important book in the study of Asiatic civilization. It is one of the major sources for our knowledge of medieval Buddhism, and it is one of the very few contemporary accounts of Central Asia and India during the first centuries of the Christian Era.

Around the end of the Fourth Century A.D. Fa Hsien, a great scholar, was selected by the Emperor of China to travel to India to obtain accurate information about Buddhism, which had originated in India some eight hundred years earlier. During Fa Hsien's time Chinese Buddhism was very confused, what with warring sects, different religious organizations, disagreement on doctrine,

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conflicting canons, and varying degress of syncretism with native Chinese religions. The Imperial authorities wished to obtain copies and correct translations of the sacred books and to establish an official Buddhism which would be both authentic and authoritative.

In 399 A.D. Fa Hsien started on his fourteen-year journey, travelling via the long, arduous, and dangerons overland route. After passing through the Buddhist kingdoms of Central Asia he eventually reached Northern India, where he spent some ten years copying texts, visiting shrines, talking with religious leaders, and gathering information. He then voyaged to Ceylon, where he spent another two years studying the Southern School. He then returned to China via the sea route; his work became the basis for later developments in Chinese Buddhism.

His account of his travels is not only a most important document, which is the foundation of all studies in these areas. It is also one of the world's great travel accounts, with a most appealing mixture of hard-headed accuracy and naivete. Besides Orientalists, historians of religion, and area students, intelligent laymen will also find it most interesting reading.

This edition by the noted Sinologist James Legge is generally considered the best in English. It contains a complete translation, exhaustive footnotes explaining allusions, and a reproduction of the Chinese text.

Reflections on the Life of the Buddha—by Garry Thomson. London, Buddhist Society, 1982. 22 pp. (Buddhist Society Booklets. 1) £ 0.50.

This is a beautiful booklet, small in size but rich in contents. It gives in a nutshell the story of the life of Lord Buddha. There is a map of India, a picture of the standing Buddha and some other decorative pictures printed at appropriate places in the text to make it more expressive and impressive. A very useful booklet for all those who want to know the broad details of the life of Prince Siddhartha, who became Buddha afterwards and enlightened the world.

Śūraṅgama Sūtra. (Leng Yen Ching—Tr. by Lu K'uan Yu. Bombay. B. I. Publications, 1978. xxii +262 pp. Gloss. Rs. 15.

Enlightenment in Mahayana Buddhism consists in transmuting the mind into the Great Mirror Wisdom. And so the Surangama Sutra points directly at the Mind which when stirred by the first thought creates the basic illusion of an ego and splits the whole into subject and object. In consequence it is still a primary source for the Ch'an or Zen school.

In this sutra the Buddha began by stripping Ananda of his attachment to the illusory body and mind before revealing the One Mind. To teach how this One Mind can be realised he asked twentyfive Bodhisattvas to describe the different methods by which each had attained Enlightenment. Avalokitesvara's method of turning inward the organ of hearing was judged the most suitable for mankind today.

The Buddha disclosed the cause of transmigration through the six worlds and of the attainment of the four saintly planes, describing these ten regions in some detail. Finally he detailed and warned against clinging to the various mental states experienced when practising the Surangama Samadhi.

Udānavarga : A Collection of Verses from the Buddhist Canon: Being the Northern Version of Dhammapada —Tr. by W Woodville Rockhill; Comp. by Dharmetrāta. Delhi, Rare Reprints, 1982 (Reprinted). xvi + 224 pp. Rs. 100.

The present translation of Udanavarga rendered into English shows why it is extremely difficult to produce an authentic text.

The "Udanavarga" (derived from the Sanskrit word Udana which simple means hymns of praise) contains Gatha, verses or stanzas that are usually found at the end of the sermons or sutras of the Buddha. The style of these verses being aphoristic they were probably composed in order that the hearers may remember the essence of the Lord's teaching. As the translator says great importance was attached to these verses by the disciples of the Buddha. By collecting these verses and rendering them into English from the Tibetan after having compared the text of the verses in more than one language—Chinese, Sanskrit, Pali—the author rendered a great service to the students of Buddhism all over the world. A reprint of Udanavarga—long out of print—is therefore welcome.

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Way to Nirvāṇa : Six Lectures on Ancient Buddhism as a Discipline of Salvation—by L. De La Vallee Poussin. Delhi, Sri Satguru Publications, 1982 (Reprinted). viii+172 pp. (Bibliotheca Indo Buddhica. 3). Rs. 70.

The book deals with the means of salvation. It contains six chapters. Ch. I discusses Indian disciplines of salvation with particular reference to Buddhism as a discipline of salvation in contrast with Buddhism as a religion. Ch. II explains Buddhism as a form of rationalism or as a discipline which aims at the deliverance of men from the bondage of action, his cessation of rebirth and end of misery. Chs. III-IV define action, its good and bad results, its cosmogonic and theogonic powers and the way of destroying action which ultimately leads to the path of Nirvāṇa—a stage of nothingness beyond sorrows and pleasures. Ch. V outlines difficulties in ascertaining the nature of deliverance, give etymology and meaning of the word "Nirvāṇa", expounds the state of "Annihilation" and describes unqualified deliverance. It concludes with the scholastic view on the conflicting statements in the scriptures. Ch. VI propounds some general principles of Buddhism the observance of which qualifies the aspirant to treat the path of Nirvāṇa. Among the manifold ways mentioned in this book he is advised to follow the middle way (Madhyamika Marga) between asceticism and laxity, receive training in Buddhist truth and practice meditations.

The book is an excellent production on the Discipline of Salvation as taught by Lord Buddha and will be received with benefit by the reader who aspires for "Nirvāṇa" or who is generally interested in the study of Buddhist thought. The book includes an introduction and general index. The book is being published under the series "Bibliotheca Indo-Buddhica No. 3.)

Wholesome Family Life—by Nikkyo Niwano; Tr. by Joy Alexander; Ed. by Ralph Friedrich. Tokyo, [Kosei Publishing Co., 1982. 181pp. [ISBN 4-333-01026-8]. $ 3.50.

The basic theme of this friendly and thoroughly practical book is education in the home. To parents, beleguered and bewildered by the complexity of modern society, it will come as true refreshment in the midst of much that is discouraging in the present-day world. Here, in readily understandable terms one of Japan's most outstanding Buddhist leaders offers guidance to the solution of a host of problems.

Education in the home, he points out, is an absolute necessary for the creation of wholesome children. School education is not enough, for it concentrates largely on the imparting of information and technical skills, and it unfortunately fails to emphasize morality. The basis of home education, he says, is religion, and he effectively explains why this is so. His own experience from happy childhood to exemplary manhood serves him as a source of irrefutable advice, and readers will be enduringly grateful to him for sharing his wisdom in such a sincere and eminently down-to-earth fashion.

Wings of the White Crane: Poems of Tshangs dbyangs rgya mtsho (1683—1706)—Tr. by G.W. Houston : Historical Introduction by Helmut Hoffmann. Delhi, Motilal Banarsidass, 1982. xxi +51 pp. Rs. 50.

Wings of the White Crane is unquestionably the most unusual and sensational of all the books by or about Tibetan Buddhists yet to appear in English. Westerners previously baffled by the strangely esoteric cast of the Tibetan mind will have no difficulty in finding sympathy with the Sixth Dalai Lama, a spiritual "pope" to the Tibetan Buddhists of his time, who poured out his very human heart into these simple, eloquent, often erotic songs of lovers lost and found, and of his inner conflicts as a monk.

This book lets us peer into the heart of a sensitive and religious figure who struggled with the spirit in a manner not unlike St. Francis of Assisi. Most older Tibetans know all these fiftythree poems by memory since all humans everywhere know what the strife of love can bring.

The translation by Dr. G. W. Houston is wonderfully clean and graceful, a clear channel that brings the reader into intimate contact with the 17th century Tibetan author. And, for the historically or esoterically inclined, Dr. Helmut Hoffman offers a fascinating introduction, explaining the sixth Dalai Lama's secret, heretical

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involvement in Tantric sexual cults and the political circumstances surrounding his tragically early death. *Wings of the White Crane* thus promises to be the single best-selling original Tibetan text in modern times.

CHRISTIANITY

Crisis in Chota Nagpur with special reference to the Judicial Conflict between Jesuit Missionaries and British Government Officials, November, 1889—March 1890—by Fidelis de Sa. Bangalore, Redemptorist Publications, 1975. xxviii + 357 pp. Maps.

Chota Nagpur (India) must surely rank among the most successful missionary enterprises of the Catholic Church in modern times. Within the short space of four years, more than 65,000 people entered the Church.

Why did these tribal people change from their ancient religion to Christianity? The author of this book was convinced that "when we study a conversion movement, we should see it not merely from the view point of the missionaries, but also from the viewpoint of the people among whom they worked". (Introd.)

To understand the conversion movement from this angle, Fr. Fidelis de Sa scoured the archives of Europe and India gathering information about the background of these tribal people—their system of land ownership, the effect of British rule etc.—and about the missionary approach of the Lutheran and Jesuit missionaries who worked among them.

In the course of his research, the author arrived at conclusions which are startlingly relevant today.

This book will be of interest not only to Missiologists and Church Historians but also to those working in Chota Nagpur, and indeed to all who care about the welfare of our tribal people.

CONFUCIANISM

Humanity and Self-Cultivation : Essays in Confucian Thought—by Tu Wei-Ming. Berkeley, Asian Humanities Press, 1979. xxii + 364 pp. Biblio , Gloss. [ISBN 0-89581 600 8].

This book is designed as a contribution to Western understanding of one of the world's great moral systems. Confucianism was rejected by most Chinese intellectuals during the first half of this century, as if this vast and sophisticated system of thought, more than half-way through its third millenium of dialogue and development, were in some way responsible for the political, social and economic problems confronting China. It has fallen to the lot of the next generation of thinkers, of which Professor Tu is a recognized scholar, to reassess Confucianism as a tradition of spiritual development and moral growth with profound meaning for modern man.

In these essays, the author fucuses on the inner dimensions of Confucianism, that is, on the effect of Confucian symbolism on individual thought and learning processes. Part I discusses ideas from classical Confucian thought : how the concepts of "humanity", "propriety" and other traditional virtues play a role in self-development and the achievement of adulthood. Part II evaluates the concepts of man, creativity, subjectivity and objectivity, knowledge and action, transformational thinking, and Buddhism in the writing of the great Neo Confucian thinkers Chu Hsi and Wang Yang-ming. Finally, Professor Tu considers the role of Confucianism in the modern world, from the points of view of contemporary philosophers and historians.

CULTURE

Ancient India and Iran: A Study of Their Cultural Contacts—by Nalinee M. Chapekar. Delhi, Ajanta Publications, 1982. viii + 78 pp. Rs. 40.

'Few people have been more closely related in origin and throughout history than the people of India and people of Persia', observes Pandit Jawaharlal Nehru. Originally the two peoples—the Ancient Indians and the Ancient Iranians were the two branches of the same Indo-Europeans stock. They spoke two slightly different dialects of the same language, worshipped nearly the same gods, whom they offered almost similar sacrifices with chants. Then the two peoples were separated and developed in opposite directions having certain peculiarities of their own. In the historical

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period, again, they met as strangers, influenced each other and developed thick relationship.

Foreigners like Greeks, Kushanas, Sakas and Hunas invaded India mainly with political motives. Iranians are perhaps the only people who primarily maintained cultural relations with Indians. The book aims at presenting a unified picture of contacts at the Indians and Iranians in different fields like literature, religion, politics and arts. The modern Parsis, the descendants of the ancient Iranians contributed a lot to enrich the Indian cultural life. Because, in ancient times Indians and Iranians were brought up in two sister-civilizations, which developed by influencing each other in different walks of life. This is the study of these cultural contacts.

Bharatavarsha: A Critical and Cultural History of India—by Balkrishna Govind Gokhale. New Delhi, Sterling Publishers Pvt. Ltd., 1982. 360 pp. Biblio., Maps. Rs. 110.

The history of India is a many-splendoured story ranging over four millennia from the Harappan age to the Nehru era. Through centuries the people of India have been engaged in a quest to come to terms with life around them, to make life worthwhile in their own terms of continuing reference. This history is a series of many deaths and rebirths wherein each death is at once an epitaph of one age and a promise of another.

Bharatavarsha attempts to tell this exciting story. Each of its chapters deals with a distinct age wherein outstanding facts of the political chronicle are skilfully enmeshed with significant facets of development in social and economic life, literature and the arts, religions and philosophies. The great empires as well as the numerous regional kingdoms are placed in an historical perspective which, spanning the centuries, still is able to maintain a firm grasp of the essentials that go to make India what it is.

Caste System: Myth, Reality, Challenge—by Sachchidanand Sinha. New Delhi, Intellectual Publishing House, 1982. ix + 236 pp. Rs. 100

The caste system has created India's most interactable problems. This book is an in-depth study of the system. It is unique in exploring the system not in isolation but as part of the general pattern of behaviour when human groups interact. Viewed thus the persistence of caste antagonism appears as a manifestation of the global tendency towards group parochialism. But caste system has also its peculiar features which are related to the special circumstances in which it developed. After examining the various theories of its origin the composite nature of the system is emphasised; where three main strands cluster to create the present features of the system. According to the study most of the castes are transformed tribes which have been integrated in a hierarchic order. The position a tribe occupies in the caste hierarchy reflects its secular power at a previous period. With numerous instances it is shown that the people who claim to be Kshatriya or Brahmana today could be scions of those tribes and castes who today occupy the bottom layers of society.

The theory developed in the book accounts for both the feeling of Indian nationalism as well as that for the disaffection among the tribal peoples. It also reveals innate tendencies which untamed pose a serious challenge to civilized life.

Civilizational Regions of Mithila and Mahakoshal—by M. Jha. Delhi, Capital Publishing House, 1982. viii +241 pp. Biblio. Maps. Rs. 80.

Based on an intensive field work for several years, as well as the data collected through the textual sources, the book on Civilizational Regions of Mithila and Mahakoshal, reveals firstly, the different civilizational regions of India and the ancient Vedic ashrams which, were the seats of learnings in ancient India, and, then it highlights the two Pauranic regions viz., Mithila and Mahakoshal at several levels of their cultural developments.

This anthropo-historical analysis of the civilizational regions, is based on the micro-macro methods and it discusses the two civilizational regions at the contextual and textual levels, their Sacred Complexes, their Socio-Political and Religious developments, Modernisation and other changes. The book contains photographs, maps, diagrams etc., to illustrate some of the quantative

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anthropological date of the civilisational regions. Both from the points of view of Centents and Methods, it is the latest approach in the study of Indian Civilization.

Dance of Shiva: Fourteen Indian Essays—by Ananda K. Coomaraswamy. Rev. Edn. Delhi, Sagar Publications, 1982. 187 pp. + 36pl. Rs. 30.

The life of Ananda Coomaraswamy was given to interpreting the East to the West, and often the West to itself. Throughout these beautifully written, integrated essays he puts forward the Indian way of life as expressed in art and religion, to serve as a lesson to Western peoples who have been caught up in a search for happiness solely through material accumulation. Reminding us of the resources in our own tradition, he suggests that the vigor of European action must be united with the serenity of Asiatic though its civilization is not to destroy itself. Coomaraswamy's message is particularly appropriate now when many in the West feel that our culture has reached a dead end, and are casting about for a new ideal that can replace that of Faustian man.

Dravidian Element in Indian Culture—by Gilbert Slater. New Delhi, Asian Educational Services, 1982 (Reprinted). 182 pp. Biblio. Rs. 65.

This work has its special value as a record of the studies and thoughts of a sympathetic and widely read observer, who lived among the people about whom he has written. Dr. Gilbert Slater has made research about the origin of the Dravidian civilisation and of the extent of the Dravidian contribution to the totality of Indian Culture. He has also written about the economic basis of Dravidian Culture, its features and the problems that it is facing today. It is a reprint of an earlier edition which was published in the earlier twenties of this century.

Encyclopaedia of Indian Culture—Comp. by R. N. Saletore. Vol. II. New Delhi, Sterling Publishers Private Limited, 1982. 413—814 pp. Rs. 200.

This is the second volume in this four-volume magnum opus on Indian culture and covers E-K. The result of many years of intensive and scientific research, the work is based on original source-material in Sanskrit, Prakrit, Pali, Kannada and several other languages, indigenous and foreign. Besides these, the original sources consulted are inscriptions, traditions, archaeological evidences, travellers' accounts, numismatics, and in fact all available sources pertaining to the subjects taken up. The reliability is tested and the conclusions arrived at are acceptable to the reader with an inquiring mind. This highly intensive and specialised study is not a mere catalogue of borrowed or generalised statements. Every statement is authenticated, its source indicated for further verification if necessary. Another important feature of this work is that each topic is examined from three angles—Hinduism, Buddhism and Jainism. The period covered is from the earliest times to the 19th century.

The items are alphabetically arranged in order to facilitate easy reference for the scholar and the lay-man. In the interest of further study, to assist the inquiring scholar and the interested general reader, at the end of every topic, there are lists of relevant and reliable works, original and secondary. This is an exclusive feature, not found in most scholarly works of this type.

This classic valume on the times gone by should be extremely useful to scholars studying Indian Life and Culture in India and abroad and all to those interested in a standard reference work on Indian Culture and Civilisation.

Essays on Socio-Cultural Problems—by K. Balan. Ambala Cantt., The Indian Publications, 1982. 82 pp. Rs. 30.

Intended for the general reader, this book attempts to provide an account of the trends in various socio-cultural problems which weaken the "will" of the people thereby endangering the establishment of a healthy democratic society. The titles of the chapters in the book viz. population control, problems from an unplanned family, child welfare, problems of discarded human beings, sociological aspects of diseases, caste system from social perspective, women and society, public involvement in social welfare etc. give a clear exposition of

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its immense social value in the present day society, which is caught in the cobwebs of superstitions and prejudices. In a welfare state where the welfare of the individual is the responsibility of all, it is imperative that every citizen should have a first hand knowledge of the socio-cultural problems in the society. His understanding the problems will help him to play an instrumental role in solving them and bringing about the desired social change and social development. In this light, this book is expected to be a friend, philosopher and guide to the general public.

Gupta Civilization—by Sarla Khosla. New Delhi, Intellectual Publishing House, 1982. xv+ 298 pp. +23 pl. Biblio. Rs. 150.

Gupta Civilization fills up the lacuna of the social and economic history of the period to a great extent.

This work is based on original sources such as inscriptions, coins, sculptures, Architectural remains, Buddhist and Jain Works, pre-contemporary and post Kalidasa Sanskrit works including Puranas the contemporary foreign pilgrims Fa-hein, Yuan-Chwang and I-Tsingh.

It contains the rarest sculptures (study) of Shrimati & Shri L.K. Jha's collection and author's own findings in Jammu Province. It has added to the value of the volume since they have brought to light for the first time in the history of the period.

Homage to Karnataka—Ed. by Saryu Doshi. Bombay, Marg Publications, 1982. 156 pp. Rs. 175.

Over the vast and scenic landscape of Karnataka tower great monuments built by historic personalities. Powerful dynasties have risen and fallen, various faiths and religions have flourished and declined, and all have left their imprint on the culture and heritage of the region.

Beginning with an introduction to the land, its people, its history and its literary traditions, this volume offers glimpses into the pageant of art in Karnataka through the ages—the Buddhist stupas, the rock-cut sanctuaries with their splendid sculptures chiselled from the substance of the earth, the living rock transformed into a majestic vision of a Jaina deity, the Hindu temples covered with a profusion of stone tracery and ornament and the Islamic monuments with their sturdy domes and tall minarets. Authoritative articles explore aspects of the Performing Arts; Music, Theatre, Yakshagana, Cinema and Leather Puppets.

All religious groups—the Buddhist, the Jaina, Hindu and the Muslim—have contributed to the region's literature and different art forms. And intertwined in this weave and variegated texture of the fabric of Karnataka culture is the sustaining strand of folklore and folk art providing continuity and enduring beauty.

Impact of Socio-Economic Dualism on the Development Process : Economic pulls versus social rigidities in India—by T. K. Lakshman and Uma Bhosekar. Bombay, Himalaya Publishing House, 1982. xiv +189 pp. Biblio. Rs. 80.

In the present volume the authors have attempted to analyse the impact of the rigidities of traditional, social, cultural and institutional factors on the Indian economy, and have drawn heavily on the various dualistic theories, ancient Indian history and current analyses which find a place in various economic and social studies. The various theories have been used to focus attention on the mechanics and logistics of social constraints which have affected development in developing economies. Ancient Indian history has been drawn upon to analyse the social structure of personality and the accepted world view, the role of the individual in society, and the impact of religion and social values on the economic growth of the ancient Indian society. Finally, the authors have tried to probe into the nature of the social and economic transformation which has been ushered in by the Western model of industrialisation and programmes of development during the Plan periods.

Indian Civilization : Approaches & Methods—by Makhan Jha, Ambala Cantt., Indian Publications, 1982. 112 pp. Biblio. Rs. 45.

The present book on Indian Civilization deals with

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various approaches and methods applied to the study of Indian Civilization. It also depicts the different dimensions of Indian Civilization viz. Tribal, Rural, Urban and Textual. Various theoretical hypotheses and concepts, which are in vogue in Anthropology, have been reviewed and summarised systematically, which will be very useful to these students and scholars of social sciences.

The theoretical interpretations and the contextual analysis of the recent researches in the field of Indian civilization have been excellently highlighted by the author. There are six chapters, besides a Preface and a detailed bibliography of relevant books and Journals.

Indian Friends—by Friedrich Max Muller. New Delhi, Amrit Book Co., 1982 (Reprinted). ix + 271 pp. Rs. 80.

I have had the good fortune of knowing a number of Indians in Europe, and no doubt some of the best and most distinguished of sons and daughters of India.

My meeting with Indian friends, and to certain events that first led my attention to India.

If the account of my Indian Friends which I give in this Volume, should serve here and there to overcome that feeling of strangeness and lead to real trust between the two most distant members of the noble family of Aryan speech. I should indeed feel amply rewarded :—Max Muller.

Fredrich Max Muller roused enthusiasm of Western people and Indian people in the Vedic literature, Sanskrit, mythology and comparative religion. He points to India for finding solution to develop human mind and thought.

Indian Heritage—by Giriraj Shah. New Delhi, Abhinav Publications, 1982. xiii + 187 pp. Biblio. Pl. Rs. 55.

Indian heritage is a penetrating study of Indian Culture and Civilisation emanating from a deep comparative understanding. The image of India has been presented through various layers of art, literature, religion, philosophy and other fine arts which reflect pulsation of society with an intelligent and erudite point of view. The author has succeeded in presenting his analysis of religion, literature, arts, politics etc. in a systematic approach which reflects an acumen and insight. The material is beautifully organised and presents the author's point of view in a simple but logical progression.

The book has been highly acclaimed as an original piece of literature which presents the infinite panaroma of Indian Culture in logical progression so that they are easily understood and assimilated. The result is a book which is not only instructive but also absorbing and highly readable.

Indus Valley Civilization : A Bibliographic Essay—by Ashim Kumar Roy and N. N. Gidwani. New Delhi, Oxford & IBH Publishing Co., 1982. 264 pp. Rs. 75.

Based on Scientific methods and sound logic Indus Script Desciphered reveals a syllabic stage in the evolution of the writing systems of the world. The decipherment also proves that the Aryans and Asuras—a mixed race—with the background of common religion and culture are no new comers to this land, but inhabited the Indus Valley from time immemorial till they got separated at the end of the Indus Civilization.

Known to the people of the contemporary civilizations as Aryans, this mixed race was one of the four great races of mankind who inhabited the ancient world, the other three being; Semitic, Hamitic and Turanian.

The deciphered names of gods, kings and dynasties, cities, temples and countries, besides, a host of other things make significant contribution to the extension of the horizons of history. The life of a forgotten people of the great civilization bubbling with the activities like wars, religion, culture, trade, navigation and writing unfolds itself in the pages of this book.

Lost Dimensions —by Sisirkumar Ghose. New Delhi, Biblia Impex Pvt. Ltd., 1982. 247 pp. Rs. 80.

Crisis an opportunity, spaceship Earth is faced with a choice. On the wisdom of the choice depends the fate of man and civilization. The triumph of a technology without transcendence has brought us to a sorry pass. For a truly radical change

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we have to dig deeper, balance the past with the present so that there can be a viable future worthy of man. How to be human under modern conditions of living is an assignment no ancient here had to face.

Moving through the problems of Myth Old and New, the Eclipse of Symbols, Mysticism, the Sacred and the Profane, Mediaeval Aesthetics, Forgotten Ecastasy, Existentialism and Art, Poetry and Liberation, the Voyage Within, Celebration of Consciousness, the New Age Consciousness and the Proper Sphere, Culture and Consciousness, Alienation and After, Towards a New Image of Man, the Psychology of Social Development and Towards Tomorrow, these profound, provocative and inter-related essays point to some of the basic deficiencies of our time of troubles when the way up could also be the way down, in which not what you have but what you do not have perhaps defines you best.

महाभारत में सामाजिक सिद्धान्त एवं संस्थायें--ले० राधेश्याम शर्मा। मुजफ्फरपुर, मनीषा, १९८२। २८५ पृ०। रु० ८०।

इस ग्रंथ में महाभारत में वर्णित सामाजिक सिद्धातों एवं संस्थाओं का अध्ययन प्रस्तुत किया गया है। वर्ण, आश्रम, शिक्षा, विवाह, स्त्रियों की स्थिति एवं परिवार के विभिन्न पक्षों का आलोचनात्मक अध्ययन प्रस्तुत किया गया है। महाभारत में वर्णित तथ्यों को प्रमाणित करने के लिए उसके रचनाकाल के पुरातात्विक साक्ष्यों का भी उपयोग किया गया है ताकि उनकी प्रामाणिकता सिद्ध की जा सके।

Medieval India: Society, the Jagirdari Crisis and the Village—by Satish Chandra. New Delhi, Macmillan India Limited, 1982. xii+192 pp. Biblio. [ISBN 33390 396 X] Rs. 65.

The book is a collection of articles on certain vital aspects of medieval Indian society. An attempt has been made to fill in significant gaps in an understanding of this aspect of Indian history. Of late a great deal of attention has been paid to socical and economic history but the focus has been on elites. The role and character of the ruling classes has mainly been the subject of scrutiny. This book, however, also takes into account some neglected subjects of concern to socio-economic historians. The structure and functioning of rural society is examined on the basis of Rajasthani, Marathi, Persian and English records. The impact of rural structure on developmental problems (particularly those related to the expansion and improvement of agrarian production) is also analysed. In addition the work deals with Maratha polity and its place in medieval Indian history. A separate chapter delineates the 'crisis' of medieval Indian society in the seventeenth century which the author identifies as a basic institutional crisis; he refers to this as 'the crisis of the jagirdari system. The study marks a radical departure from the colonial school of historiography and examines the crucial features of medieval Indian society in an entirely new light.

Meet the U.P. Tribes—by Amir Hasan. Gurgaon, Academic Press, 1982. vi+113pp. Biblio., Gloss. Illus. Rs. 65.

This is the second collection of articles by Amir Hasan on tribal communities of Uttar Pradesh covering varied aspects of their life ranging from their love life to their economic bondage, their joys and sorrows, their bewilderment in rapidly changing surroundings, and also their dilemma. The articles highlight the problems of the adivasis and offer constructive suggestions for their development according to their genius. Lucidly written, the book will be useful and illuminating to the social scientists, administrators and social workers alike.

Mirrors of Indian Culture—by K. Krishna Murthy. Delhi, Sundeep Prakasha n, 1982. xii+215 pp. +xvii pl.+xxvii Fig. Rs. 200.

The present book "Mirrors of Indian Culture" written in a lucid style, highlights the various aspects of Indian culture of the preceding and succeeding centuries of the Christian era. Dr. K. Krishna Murthy has admirably discussed in this volume various facets of the Society that composed culture such of the private and public occupa-

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tions, gay and sportive life, the means of transport etc. For this the author has divided the book into three major sections viz., Material, Culture, Sculpture, Art and Architecture, all reflecting intensely on the glorious Indian Culture. The coiffures, weapons, musical instruments, games and amusements of the ancients discussed in the book are the telling examples of the Indian culture. He has brilliantly examined the interesting and alluring subjects such as the Origin of Dohada, Chennavira Vaikakshaka, Puranaghata etc. The salient iconographical traits of Mahass dadiva Jnanvishuddha etc., are splendidly exemplified. The discussion on the Philosophical concept like Doctrine of Madhubindu is the highlight of the study.

प्राचीन भारतीय वैयक्तिक एवं सामाजिक मूल्यबोध (शान्तिपर्व के विशेष संदर्भ में)—ले० अतुल कुमार सिनहा। इलाहाबाद, उमा प्रकाशन, १९८१–८२। x+१४४ ग्रन्थसूची। रु० ५०।

'श्री अतुल कुमार सिनहा की 'प्राचीन भारतीय वैयक्तिक एवं सामाजिक मूल्यबोध' नाम की पुस्तक देखकर मुझे प्रसन्नता है। उन्होंने प्राचीन राजनीतिक और सामाजिक चिंतन की कुछ मुख्य धारणाओं को मूल्यदर्शन के परिप्रेक्ष्य में प्रस्तुत करने का प्रयास किया है। व्यक्ति और समाज के हित 'धर्म' के सूत्र के द्वारा संग्रयनीय हैं और धर्म की व्यवस्था चार्तुवर्ण्य में मिलती है। उसकी रक्षा के लिये राजकीय व्यवस्था अनिवार्य है। इस मूल योजना में श्री सिनहा ने अपने समन्वयात्मक मत का प्रतिपादन किया है। इस प्रसंग में उन्होंने अपने विस्तृत अध्ययन का परिचय दिया है, जो प्रशंसनीय है।

—गोविंद चन्द पाण्डे

Profile of Indian Culture—by Krishna Chaitanya. New Delhi, Clarion Books, 1982. 128 pp.+53 Illus. Biblio., Gloss. (India Library) Rs. 195.

Indian culture has cast a compelling spell on and influenced the life and thought of peoples the world over. In this book, Krishna Chaitanya presents in essential outline all the important facets of its many-splendoured achievements.

But the world is a family, and from the dawn of history, there has been a traffic in light between peoples more valuable than the commerce in gold and ivory, silks and precious stones. The usual tendency is to remember only the gifts given, not those received. In this book, what India has given has been recorded without chauvinism and what she has received has been remembered with gratitude.

But since the variety of the world's heritage springs from the uniqueness of each nation's contribution, several Indian perceptions have been highlighted, especially because of their contemporary relevance. Among these are the Indian intuition of a cosmic order, which can help us today to halt the suicidal exploitation by man of nature and his own bretheren. Supporting and adorning the narration are colour and black-and-white illustrations which together compose a miniature pictorial album on India.

Rajpoot Tribes —by C. T. Metcliffe. 2 Vols. New Delhi, Cosmo Publications, 1982 (Reprinted). Vol. I : vi+257 pp.; Vol II : vi+10+258—626 pp. Rs. 275 for 2 Vols.

The present masterly work by C. T. Metcliffe so far differs from any previous account of the races of Rajpootana that, it attempts to supply in detail the information regarding the origin and development of Rajpoot Tribes from the Vedic times and its relevance to the laws of Manu. The learned author gives us a thorough and complete picture of all the tribes and castes inhabiting Rajpootana, with their customs, manners, marriage and religious and other institutions.

The present work becomes all the more interesting and important as the castes in India is undergoing a process of transition at present and it will be of immense interest to the Ethnologists, Anthropologists, Sociologists and students of popular and contemporary religion.

Religion and Social Structure in a Sacred Town: Nathdwara—by H. S. Verdia. Delhi, Researchco Publications, 1982. xii+152 pp. Biblio. Rs. 60.

The National Integration is a big problem. Accord-

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ing to the author, it cannot be achieved without grass-root or local level integration. At Grass-root level, language, religion, culture and many other variables play important role. The present study aims at finding out the role of 'Pushti Marga' in the process of integration at local level : Nathdwara. The author asks "What happens—when two different Social Systems meet and live together for centuries?" The present study is an attempt to explore the problem and possibilities of National Integration at the Grass-root level. Many studies have been made in the field of Sociology of Religion recently but this attempt is, so far, single in its efforts to see the Religion as a factor in the integration or disintegration of the community. It is of interest both to Social Scientists and people in general to know as to how and why different ethnic groups co-operate with each other and also as to what kind of problems they pose at Regional Level. Supported with an empirical evidence, the Role of Pushti Sect in the general framework of Integration at the Local Level has been analysed with depth.

Rise and Fall of the Śailodbhavas: History and Culture of Ancient Orissa from c. 550 A.D. to to 736 A.D.—by Sarat Chandra Behera. Calcutta, Punthi Pustak, 1982. xi +286 pp. +19 pl. Maps, Charts. (Orissan Studies Project. 11). Rs. 138.

This is the first, comprehensive study to appear on the Śailodbhavas who played an important role in the history of Eastern India for about two centuries, from the middle of the Sixth Century A.D. to 736 A.D., and established a new kingdom —Kongoda Mandala—comprising, roughly, the present-day districts of Puri and Ganjam in Orissa. In offering this reconstruction of the history of the Śailodbhavas the author has carefully explored all available epigraphic, monumental and literary sources on the subject. Here is the first full-length critical account of the emergence of the Śailodbhava dynasty out of a tribal stock of Pulindas and the Sailajas, of the personality of Madhavaraja II. In particular, who as a contemporary of Harsa, Sasanka and Pulakesin II carved out a special niche for himself in the history of ancient India, and of the synchronism of Mahasiva Tivararaja of South Kosala and Dharmarja Srimanabhita of Kongoda.

The book delineates significant aspects of the social life and the maritime and religious activities, of the people of Kongoda and projects their attainments in the fields of architecture, sculpture, language and paleography.

Social and Cultural Life in Ancient India—by K. Krishna Murthy Delhi; Sundeep Prakashan, 1982. vi + 162 pp. +13 Fig. +iv pl. Biblio. Rs. 120.

These selective research papers of Dr. Krishna Murthy constitute diverse Chapters of the social history of India. Schematically presented, they build up in retrospect picturesque panorama of social life lead by the people of ancient India.

Dr. Krishna Murthy discusses in this book fascinating topics like forts, town planning, etc., divulging their ancient constructional ways. Equally brilliant are the subject like festivals, horticulture, surgery, dice play, etc. In the chapter on festivals, he highlights the various ancient festivals, some of which have their survivals even to this day. Similarly another interesting topic is the ancient pottery with its technical and literary exemplifications.

This volume is the outcome of Dr. Murthy's two decades of preserved industry and indifatigable. research. This book is bound to be alluring and authoritative to the students of Indology and History alike.

Social Reform in Bengal: A Side Sketch—by Sitanath Tattvabhushan. Calcutta, Papyrus, 1982 (Reprinted). 155 pp. Rs. 30.

This book is an account of the social work which was done in Bengal by the great social reformer Sasipada Bannerji. He tried to elevate the working classes. He helped the widows a lot. He advocated the cause of temperance. He was in favour of female education. And above all, he was the founder of Sadharan Dharma Sabha, the ideal of which was realised on a grand scale in the Chicago Parliament of Religions. He represented an era in which Bengal was undergoing a change and the reform movement was getting strengthen.

The author knew Babu Sasipada personally, so

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he was given many details regarding the beliefs, ideas, actions and the motives of the reformers, which create respect for him in the hearts of the readers of the book. For Sasipada Banerji, social service was as good as meditation and puja of Bhagvan. The author has written a very good introduction and has given the idea that by reading our holy scriptures we begin to feel for all and become social reformers.

Splendour that was 'Ind: A Survey of Indian Culture and Civilisation—by K. T. Shah. Delhi, D. K. F. Trust, 1982 (Reprinted). xxxv + 236 pp. Biblio. cxiii pl. Rs. 500.

The theme of Prof. Shah's book is limited merely to the spiritual quest of the Indians in the past. Prof. Shah knows that the spiritual quest of the people of a country cannot be properly appreciated unless we know the geographical, ethnological and historical backgrounds of that country. Accordingly, Prof. Shah provides enough information on each of the three themes in three long chapters. In his chapter on the Social System of the Hindus Prof. Shah explains how the social system that was evolved in India welded the polygenous and polyglot peoples of this country into one nation.

The Splendour that was 'Ind is a complete book on India's cultural heritage. To both Indian and non-Indian readers today the illustrated reprint will prove to be a magic key to unravel the splendour that was 'Ind. As the Marquess of Zetland has said in his foreword, "the Indian reader will find much in the ensuing pages to add to the feelings of legitimate pride with which he contemplates the goodly heritage that is his; while for the Western reader the book will provide a key to much that orinarily remains hidden from him, and will furnish him with the means of viewing, with added interest and a more sympathetic understanding, the varied achievements of many centuries of human endeavours, which have gone to the making of the Splendour that was 'Ind".

State and Society in Northern India, 1206—1526—by Anil Chandra Banerjee. Calcutta, K. P. Bagchi & Company, 1982. 378 pp. Biblio. Rs. 100.

The administrative, economic and culturai history of Northern India during the three centuries of Turko-Afghan rule has been analysed in this volume by a well-known historian whose researches in medieval Indian history began half a century ago. His purpose is to present a balanced view of the ideas and institutions which shaped the life of the people. Special stress has been laid on the character of the State because it holds the clue to its activities, as also on religion which was a crucial factor in medieval civilization.

Studies in Sanskrit and Indian Culture in Thailand —by Satyavrat Shastri. Delhi, Parimal Publications, 1982. x + 111pp. Pl. Rs. 80.

The present book comprises five studies, the first three for the first time, on aspects of Sanskrit and Indian culture in Thailand by Professor Satya Vrat Shastri who spent a little over two years in that country as Visiting Professor of Indian Studies and who had an opportunity to see things for himself. A large corpus of Sanskritic words in Thai language, the presence of a good many Sanskrit inscriptions, the existence of a community styling itself Brahmin, the presence of the Ramayana in literature and art and temple carvings on Indian myths are some of the highlights of the close cultural links that bind India and Thailand together. The present work presents a systematic study of them, marked by depth and sensitivity.

Study of the Literature of the Cera Country (Up to 11th Century A.D.)—by C. Balasubramanian. Madras, University of Madras, 1980. xx + 300 pp. Rs. 25.

In the course of this book the author has made a critical study of the literature produced in the Cera Country before the 12th Century of the Christian Era. He focuses out attention on the political, social, religious and artistic aspects of the life of the people of that land in its heyday.

The book divided into five chapters dealing with Sangam Literature, Patinen-Kil-K-Kanakku, the Twin epics, other works and Devotional Literature respectively. We have an in-depth study of Patirruppattu which will be a boon to those who do research on the Ceras of the Sangam age. The author presents the differing view points of

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reputed historians and finally expresses his own opinion. He deals with the question whether the hereditary right to rule came down through the son or the daughter.

Particularly interesting is his description of the Cera army as inferred from literature. We learn that there were eight types of elephant-forces, seven types of cavalry and six types of soldiers-on foot, each type serving a specific purpose and with no overlapping of functions and the consequent confusion.

The book deals with the literary merits of Silappathikaram and also the light it throws on the life of the ancient Tamils. The same comprehensive view is taken of Manimekalai. Referring to Tamil devotional literature produced in the Cere country, a detailed account of Kulasskara is given a critical appreciation of his magnum opus perumal Thirumozhi is attempted. Towards the end of the book we find the poetic aspects and the outstanding features of the five minor works of the Saivite saints.

Tribes and Indian Civilization : Structures and Transformation—by Surajit Sinha Varanasi, N. K. Bose Memorial Foundation, 1982. xii + 35 pp. Biblio. Rs. 30.

This small monograph is the outcome of rigorous scholarship and a longtime of research in tribal transformation processes. It facilitates understanding of the complete strategies which Indian civilization has adopted in absorbing tribal enclaves and frontiers into the body politic of the caste/peasant level of civilization; it richly illustrates tribal transformation processes in modern India.

Because of its perspective ideas and sophisticated analysis this book is an invaluable guide not only for cultural anthropologists and ethnographers, but also for historians of Indian civilization and those interested in primitive life and its transformation.

Upper Palaeolithic Culture in India—by M. J. Sharma. Delhi, Agam Kala Prakashan, 1982. 106 pp. + xix Illus., Biblio., Append. Rs. 65.

Till a couple of decades back it was almost the concensus of Indian Pre-historians that there never was an Upper Palaeolithic phase in the Stone Age of India. This view held the ground in spite of the discoveries of bone and stone tools by Foote in his excavations, at Billasurgam caves, Kurnool District, Burkitt's classification of Cammiade's collections. Todd's find at Khandivili near Bombay, as also at Khok Pathan (Pakistan), Zeuner's explerations and assessment, etc., all of them have compared their tool repertoire to some lithic industries of European or African Upper Palaeolithic.

Since the sixties there has been a spurt in the prehistoric research of India and the intensive as well as extensive explorations and excavations followed by careful analytical study of correlated stratigraphical and typological evidences as at Ranigunta and Kurnool regions of the South, Maharashtra, Gujarat and Rajasthan, Belan valley in U. P. (which incidentally provides a firm chronological background) compel us to revise the stand hitherto taken by earlier savants, since Maharashtra has provided a complete picture in the evolution of this Upper Palaeolithic wedged in between the Middle Palaeolithic and the Microlithic phases. It is gratifying to note that this has been partially substantiated in the Belan valley.

The present book by Sharma in five chapters—Introduction, Distribution of sites and industries, General observations and chronology, Patterns of life, art and religion and conclusion—incorporates all the evidences of the field work carried out in the entire country, in all its aspect fully and exhaustively. A systematic analysis and shifting of the data has led the author to establish in unequivocal terms the presence of the Upper Palaeolithic in India. Certainly the book, throwing an illuminating ray in the dark alley of Indian prehistory is a welcome addition.

उत्तराखंड : संस्कृति, साहित्य और पर्यटन—ले० शिवप्रसाद नैथानी एवं हरिमोहन। श्रीनगर गढ़वाल, सरस्वती प्रकाशन, १९८२। vi + २६७ पृ०। रु० ५०।

हिमालय के हृदय-प्रांगण में बसा उत्तराखंड भारतीय संस्कृति का प्रतीक है, पर्यटन का उत्कृष्ट स्थल है

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तथा पत्रकारिता के क्षेत्र में भी अग्रणी हैं। इस ग्रंथ में इन्हीं सब विषयों को एक साथ प्रस्तुत किया गया है। पर्याप्त प्रमाण जुटाकर उत्तराखण्ड की संस्कृति, भाषा, साहित्य, पर्यटन और पत्रकारिता को नये सिरे से जांचा गया है।

Window to the East: Short Stories—by Abdur Rashid Tabassum. New York, Vantage Press, 1981. 80 pp. $ 6.95.

In this unique, colourful collection of stories, a Pakistani writer presents the lives of struggling individuals who have existed in a land embroiled in political and social upheaval for generations. *A Window to the East* is a book of lasting importance, a record of people caught in a time of economic misery and on the agonizing path toward independence.

DANCE

Apsaras in Indian Dance—by Projesh Banerjee. New Delhi, Cosmo Publications, 1982. 150 pp. Biblio. Rs. 250.

The author an eminent authority on and a prolific writer of Indian Dance, comments that the thunder announces the song for the commencement of the dance performances of the heavenly nymphs the tintinnabulation of whose anklets, accompanied by the orchestra of the Gandharvas and the ecstaticmelogy of the Kinnars even now reverberate in the heart strings of the mortels of the earth and arouse pulsating thrill in their contemplation. The Apsaras (calestical fairies) execute their arabesques and pirouette with surprising agility and verve; and gracefully move their lithe and supple figures in rhythmic unison with their nimble steps, in the spacious Indra Sabha in paradise, packed to its capacity by the lascivious Indra, accompanied by his attendants and major gods in the front rows, the lesser gods and goddesses in back rows, and the domons in the farthest balconies. The sun provides the focussing light, the moon the spotlight and all the stars the footlights and the dazzling illumination of the stage, which is the Vyom or the cosmic space. The dew-drops, fog and mist form the drop curtain. The demonstration is an unforgettable experience and beyond comprehension.

The writer lucidly describes in inimitable terms the dance of the remotest age, prevalent in the Heavens, which forms the basic of the later manumental works of the codifications of Dance-art in Sanskrit. He has profusely quoted from the Vedas, the epics and scriptures to provide authentic testimony to his contentions, backed by the rules and regulations laid down in the ancient texts.

This is the first book of its kind, never even conceived by any writer and scholar before. The artistic illustrations embellishing the work, are an added attraction.

Bharatanatya in Indian Music—by Gowri Kuppuswamy and M. Hariharan. New Delhi, Cosmo Publications, 1982. 166 pp. Pl. Rs. 350.

Of late, the dance art of Bharatanatya has been rapidly gaining in importance and popularity and concomitantly there has also been a spurt of interest in the musical compositions used for this art form. There are special types of compositions meant exclusively for presentation in Bharatanatyam recitals by composers like Oothukadu Venkatessubbier, Gopalakrishna Bharati, Tanjore Quarettete, [Pattibhiamayya, Swati Tirunal Maharaja, Dandayudhapani Pillai and host of others and they cover a wide range; from Jatiswaras, Swara jatis and Vernams to Padams, Javilis and Tillanas.

Maharaja Swati Tirunal is a versatile composer of diverse musical forms. Besides innumerable Padas and a few javelis and some Tillanas, he has composed 23 varnas. This is a remarkable large number considering the intricate skill and deep imagination demanded by this class of compositions as well as the short span of his life. It is worthy to note that Swati Tirunal was the first composer to adopt Malayalam and Sanskrit for Varnas.

These compositions form a rich treasure of dance pieces which he has bequeathed to posterity. Through their wide variety, outstanding quality and eloquent appeal of Bhakti, he has established his immortalitu as a composer.

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In the beginning of the book, texts and gist of the Varnas are given. This is followed by the notations of the compositions.

Hindu Dances (Nritanjali)—by Sri Ragini. Delhi, Sumit Publications, 1982 (Reprinted). 84 pp. Rs. 60.

India's contribution to the cultural life of the World is immense. In religion, philosophy and positive sciences, the influence of Hindu thought has been permanent, and this fact is universally recognised. Hindu influence in the fine arts-architecture, painting, music etc. is no less significance and is well recognised by the people of the West. Serious students of music and dancing find in Hindu music and dances new inspiration not sensual, which stirs ones soul and leads to sublime ecstasy.

Ragini, with her thorough knowledge of ancient Hindu music and dancing has done a tremendous job in introducing and popularising something so beautiful of the life of the Orient; by bringing out the present volume.

Indian Dances: First Steps—by Ram Avtar 'Vir' and Tara Ramaswamy. New Delhi, Pankaj Publications, 1979. 24 pp. Pl. (Pankaj Arts & Crafts Series). Rs. 30.

This is another Pankaj Publication. On its title appears the name of Ram Avtar 'Vir' only, but inside, the names of two authors have been given—Ram Avtar 'Vir', who is a music professor and Tara Ramaswamy, Director, Delhi Institute of Music, Dance & Dramatics, who is a good dancer and has very good knowledge of dance.

The book is too elementary and does not contain much printed material. It consists of 24 pages only and on 18 pages are photographs of very young dancers. The printing is so-so, but the cover paper is quite attractive. Binding is also good.

Young children, who are just learning to dance will find this book of interest to them.

Kathak Dance Through Ages—by Projesh Banerji. New Delhi, Cosmo Publications, 1982. 168 pp. Rs. 250.

As soon as you open this book you will hear the devotional sounds of the ringing of bells from the distant antique temples, the jingling anklets of the dancers in the majestic Moghul Darbars, the grandeur of the Maharajas of Rajasthan, the sweet melodies of Tansen, Haridas and other great masters, the glamour and splendour of the court of Nawab Wajid Ali Shah and other Sultans, the sizzling pattern and tintinnabulation of *Ghungrus* of the present day dancers, reverberating and casting a spell on your imagination and finer senses.

This is one side of the picture. On the other, this volume is a scholastic endeavour to dilate upon the historical aspect of Kathak dance in different periods, particularly its aesthetics, race and charm, and remove the wrong notions of the society, which has castigated the Nautch, and other facets of this cultural heritage. Side by side, the author, who had devoted his whole life and dedicated himself for the cause of revival of traditional dances of the country, has meticulously dealt with the technique of this particular style, in a simple language with verve and precision.

The reader will enjoy the flashy brilliance and dazzle of the stage in the book instead of attending the performances of the great masters. One will not leave this fascinating book, unless one traverses from the first page to the last.

ECONOMICS

Dynamics of a Tradition: Kasturbhai Lalbhai and his entrepreneurship—by Durijendra Tripathi. New Delhi, Manohar Publications, 1981. x +243 pp. Rs. Rs. 80.

The present volume is an effort to understand, both historically and in contemporary terms, the growth of one of the leading business groups in India.

The present volume is a part of the IIMA's effort to promote research in Indian entrepreneurial history. Historical scrutinies into the business behaviour of a Society may provide raw materials for building meaningful theories and constructs necessary for comprehending and explaining the present managerial behaviour. India has a rich tradition of historical research but for various reasons, entrepreneurial history has received less attention than it deserves. Consequently the

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empirical base of our understanding of the managerial dynamics in India is not very strong.

Professor Tripathi, in the present work, has given an analytical and comprehensive account of the business career of one of the foremost business leaders of our times, Sheth Kasturbhai Lalbhai was not only a towering figure in Indian business world, but also a great champion of social, educational, and cultural causes. Based on primary documentary materials and interviews, and enforced by appropriate theoretical constructs, Professor Tripathi's account would be of interest to the common reader and the scholarly public alike.

Economic History of Ancient India—by Radhakrishna Chaudhary. Patna, Janaki Prakashan, 1982. 327 pp. Biblio. Rs. 70.

The book deals with the various aspects of Economic History of Ancient India in a new perspective. Topics like geographical influence, significance of Vartta, stage of economic growth, Village System, Land System, Agriculture, Feudalism, Industry, Labour, Money, Banking, Trade, Commerce, Export and Imports, Inland and Foreign trade-routes, State activities, Temple Economy and Economic status of a common man etc. have all been compressed into this handy volume for the convenience of those who are interested in getting a first-hand knowledge of the subject. Hitherto no such attempt had been made to present such a complete picture of economic history of ancient India in a single volume. Hence this is a noble attempt by a person who is already well known in his branch through his varied contributions in the field the book is a valuable addition to the existing stock of knowledge.

Green Revolution impact on Farm employment and incomes—by S. S. Acharya. Jaipur, Sanghi Prakashan, 1982. xix +156 pp. Biblio. Rs. 65.

This book deals with the impact of new agricultural technology on farm employment and income. All students of Indian agricultural development will find in this a very well-written and well-documented accounts of the impact. It was one of the very early studies in this field taken up in India. In writing this book, the author has taken the help of many experts on agriculture, statistics, economics, institutes, Universities and village level, block and district level workers of the Agriculture Department.

The book is a good and interesting study and is quite valuable for all those who are connected with agriculture.

Perspectives on Agrarian Bengal—by Chittrabrata Palit. Calcutta, Papyrus, 1982. viii +116 pp. Gloss. Rs. 30.

Chapter II traces the origin of some villages and draws out the rural differentiation that existed from the very inception. Though it has not generalised the trend for all Bengal, it leaves the suggestion that it should be the hierarcy prevalent in rural Bengal rather than sleepy republics. The progress of British Rule and commercial agriculture only heightened it between 1750-1850.

Chapter III takes up the top clust of this hierarchy, the landlords and their political platform, the Landholder's Society (1838).

Trade Centres and Routes in Northern India, c. 322 B.C.—A.D. 500—by R. S. Agarwal. Delhi, B. R. Publishing Corporation, 1982. vii + 181 pp. Biblio. Rs. 70.

The study of Indian Economic History has of late gained considerable importance. Its importance is all the more great because some of the ruling dynasties in the past crumbled due to financial distress and exploitation of the poor. It might as well be mentioned that economic prosperity and national wealth have also been the result of flourishing trade commerce in the past. In this present study an endeavour has been made to analyse the contributions of mainly the two dynasties namely that of the Mauryas and the Guptas who form the terminus a quo and the terminus adquem in this study.

It has been noticed that factors—Political, Economic, Geographical, Scientific and Technical have played formidable role in enhancing the quantum

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of Indian trade and pushing into prominence certain significant places of the country as important trade emporiums. This has also brought to light that corporate activities in the sphere of trade played a very important role. Means of transport, routes—inland and seaward also accelerated the speed or trade. Here the author has criticised the traditional view that roads were bad and insecure. The modern concept of welfare state and certain democratic principles have also been traced in the past. The over all effect of the developing mercantile activities was to have pushed forward foreign trade in which India occupied a commandable position. A survey of the commodities of import and export shows that India received big foreign payments in those olden times.

The book is based on all available resources, literary epigraphic, numismatic, archaeological and traditional etc. It is fully documented and every attempt has been made to make it exhaustive and authoritative.

EDUCATION

Essays in the History of Indian Education—by Aparna Basu. New Delhi, Concept Publishing Company, 1982. x +105 pp. Rs. 60.

This volume of scholarly essay probes into some important aspects in the history of education. The themes dealt with are of interest to both educationists and historians. The origin and growth of the modern system of education in India; the indigenous system of education on the eve of British rule; the development of technical education; colonial educational policies and practices; the education of the East India Company's civil servants and towards a new history of education. These are some of the subjects dealt with in this collection.

Educational history is a subject which has so far been neglected by educationists and historians. This volume should, therefore, be welcome to all interested in education as well as in the history of modern India.

FESTIVALS

Religious Festivals in South India and Sri Lanka —Ed. by Guy R. Welbon and Glenn E. Yocum. New Delhi, Manohar Publications, 1982. xi + 341 pp. (Studies on Religion in South India and Sri Lanka.1) Rs. 125.

In this volume, twelve scholars explore various dimensions of meaning in some of the many festivals that are vigorously conducted in contemporary South India and Sri Lanka. Approaching their subjects from several disciplinary perspectives the authors base their descriptions and interpretations on primary sources: literary documents, their own first-hand observations, and, frequently, a productive combination of textual and contextual data.

The essays included help to unravel the technical intricacies and symbolisms of festival calendars; analyze representative festival cycles; and vividly describe and comment on individual festival performances—from the spectacular Citra Festivals in Madurai, Mahasivaratri, and the Kataragama and Kandy Asala Peraharas to less familiar instances of village festivals, temple festival drama, and festive ritual art forms.

Collectively, these essays document some of the richness of festival performances in certain parts of South Asia. Further, through the questions that are posed and the answers that are given in them, they suggest fruitful ways of reconsidering the significance of religious festivals wherever they are observed.

South Indian Festivities—by P. V. Jagadisa Ayyar. New Delhi, Asian Educational Services, 1982. 202 pp. +49 pl. Append. Rs. 145.

But the author of the present book has taken pains to gather the traditionals scattered explanations behind these festivals and preserved them in the following pages. The readers of this book will know the why and wherefore of these observances. In all 27 festivals—Bhogi Pandigai, Sankranti, Go-Puja, Ratha Saptami, Tai Pusam, Masi Magha, Maha-Sivaratri, Sri Rama Navami, Panguni Uttiram, Chaitra Vishu, Chitra-Pournami, Vaikasi Visaka, Adi-Puram, The Vyasa Puja, Avani Mulam, Vara-Lakshmi Vratha, Upakarman, Gayathri Japam, Krishna Jayanthi, Ananta Vratha, Vinayaka Chaturti, Nava-Ratri, Skanda Sashti, Deepavali, Pandigai, Kartikai Vratam, Arudra,

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Vaikunta Ekadasi—their days of observance, believes behind them, the preparations made for the events, other ceremonies connected; the preachings and moral lessons bestowed by the festivals duly illustered by myths and legends depicting photographs adore this book which is of much liking to the Hindus specially.

FINE ARTS

Art in Industry Through the Ages. Vol. III. New Delhi, Navrang, 1982 (Reprinted). (Monograph Series on Madras Presidency, Southern India). 212 pp. +xxxi pl. Rs. 450.

India's ancient heritage is depicted by the amazing skill of its craftsmen, who, scattered all over the country, with the help of simple tools, could produce original and beautiful pieces of art.

A glimpse into these art manufactures is provided by a series of monographs published at the turn of 20th century. These monographs trace the historical growth of these industrial arts, depict the economic conditions of artisans, describe the products and their artistic aspects. Many of these monographs have illustrations in black and white.

Art of Medieval Assam—by Rajatananda Das Gupta. New Delhi, Cosmo Publications, 1982. xv +224 pp. Pl. Biblio. Rs. 250.

The Art of Mediaeval Assam is a study in the arts of this frontier region of India from the 13th to the 19th Centuries till it succumbed to British Imperialism. During the above period Assam had maintained her independence from Islamic conquests as result of which much of ancient Indian art forms had been preserved there. Being a melting pot of races, Assam had a many faced culture which flourished, under the Ahom kings of Tai Origin. Hence Assamese art serves as a bridge between those of India and south-east Asia. By studying arts of Assam we are able to follow the process of Indianisation of south-east Asia.

The author has dealt in this book not only with the usual art forms in such a study but has also discussed the minor arts and crafts which reveal the talents end vitality of folk culture. Hence the present work is of immense value to students of art history as well as anthropology. The author had lived long in Assam and has also travelled widely in eastern India, Bangladesh and Nepal which has enabled him to give an account of Assam and her arts by coming in direct contact with the traditional artists and craftsmen of the area.

Indian Art : A Short Introduction—by K. Bharatha Iyer. Bombay, D. B. Taraporevala, 1982. Rs. 175.

This work, a brilliant and masterly survey of the ideals, iconography and achievements of Indian art, is authoritative and told fascinatingly. The author rightly demolishes the popular fallacy that Indian art, in being associated with religion, is other wordly and calls attention to its deeply humanistic intentions.

This is not a book primarily aimed at the scholar but is written for the common man really interested in the cultural heritage of his country and the non-Indian who wishes to know something of the art of this vast sub-continent without being involved in technicalities, religious philosophies, and iconographical differences and details—Indian and foreigner alike who has neither the time nor the inclination to wade through large and scholarly works on Indian sculpture, architecture, and iconography. But this book written in simple unambiguous language will certainly foster in its readers "an understanding and love of the artistic heritage of this country," as writes the author.

Masterpieces of Pallava Art—by S. K. Maity. Bombay, D.B. Taraporevala, 1982. 40 pp. +49pl. Rs. 170.

After an Introduction about the Pallavas and their dynasty, the author considers the basic structural concept of Indian art. He then deals with Pallava architecture and sculpture in particular and the different styles prevalent in the different periods and under different rulers. This is followed by a detailed survey of the monuments of Pallava art—the stone-cut Rathas, caves and Mandaps, the many temples and other miscellaneous monuments at the capital city of Kanchipuram

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and at other places of the then Pallava kingdom. A short but adequate Glossary has been given for the reader not quite familiar with Indian architectural terms and other uncommon words. The more serious reader will appreciate the Bibliography which will enable him to study the subject further if he so wishes.

Masterpieces of Pallava Art, beautifully illustrated and produced, is a book its reader and owner will appreciate for its informative text and treasure as a fine illustrated monument to ancient Indian art, architecture and sculpture.

Rūpa Pratirūpa: Alice Boner Commemoration Volume—Ed. by Bettina Baümer. New Delhi, Biblia Impex Pvt., Ltd., 1982. viii +212 pp. +47 pp. Rs. 180.

This volume which is dedicated to the memory of Alice Boner contains articles on various aspects of Indian art by some of the best known scholars today. The theoretical and scriptural background of Indian art has been elaborated from two different angles by Kapila Vatsyayan and Bettina Baumer. Stella Kramrisch has given the mythological origins of one aspect of the iconography of Sica : the antelope. By showing a rare iconographical representation of Visvarupa, C. Sivaramurti develops the great symbolism of this divine manifestation. Lama anagarika Govinda traces the origin of the Buddhist mandala which serves as the basis for all later representations also in Tibetan art. Carmel Berkson in her profusely illustrated article proposes a new way of examining style in the cave temples of Ellora, which may also help in establishing a relative chronology of the caves. Anand Krishna has discovered some remanents of Gupta sculpture in the city of Benaras, as distinct from the Gupta Sculpture in the Gupta Style of Saranath, which throws new light on the early Hindu art of the holy city. Thomas Donaldson examines the interesting iconography of Naga images and of the goddess Manasa and Jaratkau in Orissan Art. Two articles are related to architecture; George Miccel shows the relationship of the sacred and the secular in the town planning of Vijayanagara, and he finally gives a clue to the meaning of the Great Platform, which has not yet been fully explained. M. A. Dhaky in his important and richly illustrated article on the Pranala or gargoyle gives a exhaustive treatment of this interesting architectural element, not only in Indian but also in South Asian and South East Asian temple architecture, which has never received special attention. Two articles examine Ragamala painting and the relationship between music and painting, both from a musical (Alain Danielou) and an iconographic as well as textual point of view (B. N. Goswamy), thus clarifying some obscure points. The living artistic tradition of Orissa is represented by an article on Pata painting (Eberhard Fischer) and on a recent sculpture of Satyanarayana following the traditional rules (Sadasiva Rath Sarma) Heinz Mode presents some little known documents on the early European reactions to Indian art.

Śrī Lakshmi in Indian Art and Thought—by C. Sivaramamurti. New Delhi, Kanak Publications, 1982. 115 pp. +133 pl. Biblio. Rs. 250.

Among the many names of Sri Lakshmi, she is also known as Lokamata, the mother of the Universe. She has been differently represented from the earlier times always with the central theme of the origin of the universe, the sustaining mother, prominent in thought.

The sculptor has wonderfully cooperated with the seer and the poet in glorifying this great concept. She is not merely the goddess of prosperity, of luck, of auspiciousness, but she is very root and essence of the universe. She has her own forms anthropomorphic, symbolic, zoomorphic and botanic. She has been glorified as Yak in the Veda itself.

The goddess usually described and variously named as nude or headless is nothing but prakriti, the source of all and saubhagya, the lotus replacing her human head as symbol of auspiciousness. The concept of Sri Lakshmi as a mother goes back very early. Here is an elaborate treatment of this theme of Lakshmi in her other aspects also.

Vijayanagar Art—by R. N. Saletore. Delhi, Sundeep Prakashan, 1982. xiii +291 pp. +74pl. Biblio. Gloss. Rs. 350.

This work is aspect of this art, written after a personal and on the spot study, after several

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visits, of its various monuments, frescoes, friezes and other art-objects throughout South India. This work commences with a survey of the Cultural Perspective of this art, which is essential in order to understand and appreciate this art. This is followed by a through discussion of all the Pre-Vijayanagara Currents of Architecure which is dealt with in two phases: first an analysis of its religious architecture and nextly, its civil, secular and military structures in the various localities of the empire. Vijayanagara Iconography is then taken up for an interpretation of the imagery of its various deities, Saiva, Caisnavite, Jaina and so forth and also of the portraiture of its common people, its royalty and nobility, their ornaments, costumes and other features. Vijayanagara Sculpture is then discussed at length in most of its aspects: social, religious, and their daily life, costume, jewellery, coiflures, and so forth. Ornamentation and Symbolism, which played an important role in Vijayanagara Art, are treated in considerable detail. The craftsmen, who actually created this art and their artistical ideas as they prevailed during this Age, are also recorded. The work concludes with a study of the fine arts other than those already discussed, namely, painting, dancing, music, theatrical, dramaturgy, their musical instuments, dancing girls, dancing teachers, dancing salons and ballets and their relevance in this art.

Wisdom of Ananda Coomaraswamy—by S. Durai Raja Singam. Petaling. Jaya, (Malaysia) The Author, 1979. 130 pp. Gloss.

The booklet's chief value is the insight it gives into the more intimate personality of Coomaraswamy. We see into his thoughts and aspirations, his intrasigence regarding canons and principles of art, his deep love of and concern for the true India which modernized Indians would so easily betray in their blind fascination with the West's shabby materialism, and his equally profound understanding of and respect for Platonism and mediaeval Christian culture—as part of the whole Universal perspective to which his heart really belonged. But the stress of India makes this collection of extracts particularly valuable for Indians—Hindus first of all, and Muslims by extension.

This book is a compendium of some of Dr. Coomaraswamy's great thoughts culled patiently from his writings, letters and speeches by the editor. "Dr. A. K. C.'s interpretations on various subjects have been so penetrating and true. The debt we to Coomaraswamy must be studied and remembered.

FOLK-LORE

Aesthetics of Indian Folk-Dance—by Projesh Banerji. New Delhi, Cosmo Publications, 1982. 50 pp. +53 pl. Rs. 165.

This work covers a vast field, dealing with the valuable contribution made by folk-dance towards building up the rich and glorious Indian Culture, its uniqueness and extraordinary character, which has placed India on the pivot of the cultural map of the world. The main characteristics of the folk-dances, their broad classification, the significance of the feasts and festivals in the rural areas, their influence on the rural life of the people of India and some other aspects have been beautifully discussed in this book. It is written by Projesh Banerji, who is a well-known cognoscente of Indian music and dance and has devoted his whole life in the research work.

Folktales of Uttar Pradesh Tribes—by Amir Hasan and Seemin Hasan. Gurgaon, Academic Press, 1982. ix +114 pp. Gloss. Rs. 65.

This is the first book of its kind dealing with folktales of U.P. tribes. This work has many features which distinguish it from other books in this field. The stories included in it, have been directly collected from the tribal story-tellers who live in the far flung and inhospitable areas of the Himalayas. Tarai and northern fringes of the Deccan Plateau. Care has been taken not to interfere with contents of the stories and improve them in any manner.

The book provides a good number of stories which will be of great interest to the researchers, folklorists, those engaged in tribal uplift, the general reader, and of course, the children.

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Stories from Beyond the Clouds : An Anthology of Tibetan Folk-Tales—by Clifford Thurlow. Dharamsala, Library of Tibetan Works & Archives, 1981 (Reprinted). xi +174 pp. Rs. 25.

Suddenly the whole mountain shook with the peel of a thousand thunders. The door crashed back and there stood Memaye, as tall as the giant trees of the forest below, his face alive with strange thoughts. Zutul, the blind magician, appeared in the giant's shadow.

"Do you smell the same thing as I, my friend" roared the giant. "Yes, and I feel the bad waves of evil forces running through the air" Zutul replied.

Lhawang quivered like a feather before the raging gale. He could hear his own heart thump, thump, thump.

Memaye strode in one great step to the hearth. He lifted the cooking pots and shouted at his blind friend : " The thief has returned one magic flint could not have been enough.

FURNITURE

Ancient Indian Furniture—by K. Krishna Murthy. Delhi, Sundeep Prakashan, 1982. 119 pp. +xx Fig. Biblio., Epil. Rs. 100.

This book entitled *Ancient Indian Furniture* is an outcome of comprehensive study of the Kaleidoscopic variety of furniture articles prevailed during the period 2nd cen. B.C. to 6th-7th centuries A.D. A fascinating study as this, is the first of its kind on the subject and offers an authentic account of the furniture in ancient India.

The book is divided into various chapters highlighting the enormous details of each item of the furniture. The furniture articles like thrones, chairs, wheeled furniture, seats and moras, wicker stands, tables, bedsteads etc. form the subject matter of the study. The indigenous traits and the foreign impacts on the Indian furniture are brilliantly visualised. To achieve this end the sculptures of Barhut, Sanchi, Amaravati, Nagarjunakonda, Mathura, Gandhara and murals of Ajanta supplimented by the literary date have been brought within the compass of the study. This book dealing exclusively on the magnificent subject of ancient Indian furniture is bound to be an important indological tome, attracting the laymen and art-lovers alike.

HINDI LITERATURE

Erotic Sentiments in Indian Literature with reference to Surdas and Potana—by Ahmad Hussain. Delhi, Atma Ram & Sons, 1982. ix +369 pp. Biblio. Rs. 125.

A Classical study of Love is beautifully presented in this Volume.

The material is collected, atleast from half a dozen languages, viz. English, Hindi, Telugu, Tamil, Sanskrit and Urdu. And, the poems from the works of other poets of Indian Literature, are extensively quoted, to make the study through. The English renderings are made with the help of 'A Sanskrit-English Dictionary' published by Oriental Publishers, Delhi.

Surdas and Potana, essentially, are poets of devotion. It will be very interesting to the readers to find erotic sentiments in their works. And, I am sure, the classical treatment of the subject will be very much appreciated by the scholars of Indology.

History of Hindi Literature—by R.P. Mishr. Delhi, S. S. Publications, 1982. x +179 pp. Rs. 65.

'An Outline of the History of Hindi Literature' is an original and up-to-date work on the subject. The author, an experienced teacher as well as an erudite critic, deals with the subject with full authority. While examining the popular captions and trends, he introduces novelty everywhere. His is the first objective and universal approach in literary history writing, as the neither eulogises nor condemns but examines and evaluates rationally and compares elaborately. As his study of the world literature is both solid and broad, his comparisons are really unique. They broaden the dimensions of literature. He has given new captions to periods and ages, and it is his contribution to literature—His captions of periods etc. are historically sounder and broad-based. The book is a testimony to his deep study of literature, history philosophy and religion.

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The language of this book is to quote the author himself, the 'Hindised English'. It may appear odd to many. But if English, is a real world-language, it has to absorb such experiments as the reveal humanity.

लीलारसतरंगिणी—सं० परमानन्द पाण्डेय। पटना, बिहार राष्ट्रभाषा-परिषद, १९८२। ४९+५१३ पृ०। रु० ४५।

प्रस्तुत ग्रंथ उन्नीसवीं शताब्दी में रचित रामकाव्य है जो पहली बार इस ग्रंथ रूप में प्रकाशित हुआ है। अवधी भाषा में रचित यह काव्य-सुमन जहाँ सुधी पाठकों को राम रस के अपूर्व आनंद से सरोबार कर देगा वहीं विद्वजनों को इसके कलागत पक्ष यथा भाषा, छंद, अलंकार आदि पर विवेचन करने के लिए पर्याप्त सामग्री प्राप्त होगी। ग्रंथ के प्रारंभ में दी गई सम्पादक की सारगर्भित भूमिका ने ग्रंथ को और भी उपादेय बना दिया है।

मध्ययुगीन हिन्दी काव्य में प्रयुक्त काव्यरूढ़ियों का अध्ययन—ले० देवनाथ चतुर्वेदी। शान्ति निकेतन, हिन्दी भवन, विश्व भारती, १९८१। झ+२८२ ग्रन्थसूची। (हलवासिया शोध ग्रन्थमाला, सं० रामसिंह तोमर ३)। रु० ४०।

काव्य रचना के सदंर्भ में काव्य रूढ़ियों के प्रयोग की परंपरा अत्यंत प्राचीन काल से चली आ रही है। प्रत्येक काव्य रूढ़ि अपने विशिष्ट अर्थ का प्रतिनिधित्व करते हुए उसका बोध कराती है। साहित्य के शास्त्र पक्ष से परिचित होने के लिए साहित्य के विद्यार्थियों के लिए इनसे परिचित होना अत्यंत आवश्यक है। प्रस्तुत ग्रंथ में हिन्दी साहित्य के विशाल सागर में से केवल मध्ययुगीन हिन्दी काव्य में प्रयुक्त काव्य रूढ़ियों को ही लिया गया है एवं उदाहरण सहित उनका पूर्ण परिचय दिया गया है। काव्य-रूढ़ियों के समवेत स्वरूप व वर्गीकरण से प्रारंभ करते हुए लेखक ने प्रत्येक काव्य रूढ़ि का पृथक स्त्रोत व लक्षण, काव्य में उनके प्रयोग की विधि आदि पर विस्तृत प्रकाश डाला है। साहित्य के अध्येताओं के लिए यह पुस्तक निश्चित रूप से ज्ञानवर्धक सिद्ध होगी।

Mystic and Love Poetry of Medieval Hindi with Introduction, Texts, Grammar, Notes, Translations & Glossary—by Anoop Chandola. New Delhi, Today & Tomorrow's Printers & Publishers, 1982. viii + 147 pp. Biblio. Rs. 75.

The Indian mystical poetry and love poetry of medieval Hindi, in the world of literature, is considered to be one of the richest. The understanding of it is essential, not only for the sake of its sheer beauty, but also, for the philosophy, religion, music and art that still influence profoundly the present-day life of India. Interest in the Bhakti mysticism and movement in America and Europe has increased beyond normal expectations. It is understandable that English-speaking students and teachers of Indian literature and culture feel handicaped in the absence of a text-book that would be complete in itself a, text-book which would enable the reader to understand the original poetry of medieval Hindi.

The author, with his teaching experience of Indian literature in India and America, has written this book in view of thisgre at need. It contains some of the best selections from the works of the great poets, such as Kabir Jayasi Nanak, Mira, Suradasa, Tulasidasa, Kesava, Bihari, Deva, Ghanananda and others. Copious notes, explanations, grammatical analysis, glossary and some translations with the original texts in the Devanagari make this book self-sufficient for those who have studied some elementary Hindi-Urdu.

समाराधन (शोध निबन्धों का संग्रह)—ले० एम० एस० कृष्णमूर्ति। मैसूर, गुह प्रकाशन, १९८१। १६६ पृ०। रु० २०।

प्रस्तुत ग्रंथ "समाराधन" तीन शोधपरक निबंधों का संग्रह है। वसवेश्वर के वचनों की कबीर वाणी से तुलना करके श्री कृष्णमूर्ति ने इस बात की ओर

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चिंतकों का ध्यान आकृष्ट किया है कि उत्तर भारत के हिंदी संत और दक्षिण भारत के, विशेषता कर्नाटक के वीरशैव अनुभावियों (रहस्यवादियों) की वाणी में कैसी समान चिंतन धारा प्रवाहित हुई है। कथनी-करनी की समानता एवं अहिंसा-मार्ग के अनुसरण द्वारा सात्विक जीवन के प्रति निष्ठा का आग्रह प्रगट करते हुए दोनों संत कवियों ने ऐसा जीवन-मार्ग हमें बताया है कि जिस पर विश्व में कोई भी चलकर 'सुमन' बन सकता है।

निबंध के उत्तरार्द्ध में श्री मूर्तिजी ने यह सप्रमाण सिद्ध किया है कि कन्नड़, मराठी और हिंदी की संत-परंपरायें एक दूसरी से संपृक्त हैं। डॉ० कृष्णमूर्ति ने 'अपभ्रंश साहित्य को कर्नाटक की देन' निबंध में यह सिद्ध करने का प्रयास किया है कि कर्नाटक और अपभ्रंश का संबंध बहुत निकट का है।

'समाराधन' में संकलित शोधपरक निबंध डॉ० कृष्णमूर्ति के दीर्घकलीन अध्यापन, अनुभव, कठिन-परिश्रम, गंभीर-चिंतन एवं सत्य शोध की प्रवृत्ति का परिणाम है।

HISTORY

Atlas of the Mughal Empire: Political and Economic Maps with Detailed Notes, Bibliography and India—by Irfan Hibib. Delhi, Oxford University Press. 1982. xvii +32 Maps +150 pp. Rs. 400.

This *Atlas of the Mughal Empire* is a unique effort at providing detailed maps of South Asia in the sixteenth and seventeenth centuries. The sub-continent is divided into sixteen regions (from Northern Afghanistan to South India), each of which is furnished with separate political and economic sheets on the scale of 1 : 2,000,000 or 1"=32 miles. Over 4,000 places are shown in the political sheets, with boundaries of provinces (subas) and their divisions (sarkars), as well as autonomous or independent principalities. The economic sheets show routes, canals, live-stock, minerals, crops, manufactures, ports, mines, etc.; river courses are depicted as they ran in the seventeenth century.

The Atlas has been compiled from a very wide range of sources. These include Abu-l-Fazl's A'in-i Akbari, the great gazetteer of Akbar's empire, other Persian works, manuscripts, documents and travellers' accounts. Modern maps, other relevant literature and previous researches on historical geography have also been extensively used.

A special feature of the Atlas is the complete referencing provided through notes assigned to each sheet, political and economic. The reader can trace in these notes the authorities for each place, feature or legend that has been shown on the maps. The notes contain so much other information as well that they practically constitute independent monographs on the historical geography of the different regions.

The detailed Introduction is designed to help the reader in making the fullest use of the Atlas. Other aids include a glossary of seventeenth century textile terms. There is an exhaustive classified Bibliography, containing complete particulars of the works cited. The Index lists all places features, products, etc. shown on the sheets, meticulously cross-referenced.

Age of the Guptas and other Essays—by R. N. Dandekar. Delhi, Ajanta Publications (India), 1982. viii +391 pp. R. N. Dandekar Select Writings 4). Rs. 135.

The fourth Volume of Professor Dandekar's Select Writings consists of two parts. The first part (pp. 3-172) presents a comprehensive, well-documented, and eminently readable study of the various aspects of the culture and civilization of the age of the Guptas. The second part (pp. 175-358) contains twelve essays which actually reflect the author's refreshingly new approach to dramatic criticism history of literature (Sanskrit, Pali and Prakrit).

India's cultural expansion, and religion, philosophy, and mythology. Here, again, we have ample evidence of Professor Dandekar's wide interest and deep perception.

Bkah-Than-Sde-Lna—Comp. by Lokesh Chandra. Zho Edn. New Delhi, International Acedemy of Indian Culture, 1982. 707 pp. (Śata-Piṭak Series: Indo-Asian Literatures. 308) Rs. 300.

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Bkah-Than-Sde-Lṅa: Dgah-Idan-phun-tshogs-glin Edn. Comp. by Lokesh Chandra. New Delhi, International Academy of Indian Culture, 1982. 671 pp. (Śata-Pitak Series : Indo-Asian Literatures. 307). Rs. 300.

The book deals with the marvellous and interesting features of the history of Tibet. It consists of five legends discovered from U-rgyan-gliṅ-pa. Legend I, Legend of Gods and Demons-Lha-'dre-bka'i-thaṅ-yig, found by Gra-stod-yar-chen ba, describes the origin and development of Tibetan deities. Legend II, Legend of kings-rGyal-po-bka'i-thaṅ-yig, collects the chronological data of Tibetan dynasties. It narrates how Padma Sambhava was invited by Mu-tig-btsan-po, the-then Tibetan king and how the former performed rites for the welfare of the latter. It describes some important events during the reign of king Glaṅ-dar-ma and his successors, history of the spread of Buddhism in Tibet, and that of the founder of 'Bri-guṅ-pa sect—the famous Rin-chen-dpal. Legend III of queens—btsun-mo-bka's-thaṅ-yig, was discovered by Tulku-U-jen. It enunciates the position of women and narratives of some queens of Tibet. Legend IV of Translators and Paṇḍitas-Lo-paṇ-bka-i-thaṅ-yig, elucidates the account of Tibetan and Indian translators and Paṇḍitas and evaluates their work Legend V of Ministers — blon-po-bka'i-thaṅ-yig, gives the detailed account of the successors of the king gLoṅ-dar-ma and of such celebrities of Tibetan Buddhism as 'Brog-mi-lo-tsa-ba, Brom-ston-pa and Po-to-pa. It presents a vivid picture of the leaders of various monasteries, such as, Bya-yul-dgon-pa, Tshal-gyi- dgon-pa, Bri-guṅ-dgon-pa etc., on the great prince of the Sa-skya-pa dynasty—Byaṅ-rin who ruled in the end of the thirteenth century. These legends have indeed a historical value, some have become predominant with the fusion didactic materials. The author attempts to provide the students and scholars with a complete understanding of the history of Tibet in this book.

—Bijanbandhu Samajdar

Comprehensive History of India—by R. C. Majumdar etc. Vol. III, Part I (A.D. 300-985). New Delhi, People's Publishing House, 1981. xxii + 778 pp. Abbrev. Rs. 125.

The present volume covering the period of A.D. 300 to 985 has been edited by Dr. R. C. Majumdar in collaboration with Dr. K. K. Dasgupta who acted as joint editor. It deals with political history and organization, on which chapters has been contributed by eminent historians.

Dārā Shikūh: Life and Works—by Bikram Jit Hasrat. 2nd Rev. Edn. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. xxvii + 312 pp. Biblio. Rs. 130.

Indian tradition remembers Dārā Shikūh not so much as an emperor's son, but as a mystic philosopher. The great dream of his life —a dream shattered by his untimely death—was the brotherhood of all faiths and the unity of mankind. After him the vision of unity was lost in the atmosphere of hatred and rivalry created by the warring sects and religious schools, and even today we are living in the age of religious disintegration.

The present volume is the outcome of long years of study and research. Life and Works of Dārā Shikūh, the tragic philosopher-prince and inheritor of Akbar's tradition of broadmindedness and religious tolerance, are matters of interest for all serious-minded readers.

Delhi Sultanat, A.D. 1206—1526—by Mohammad Habib and Khaliq Ahmad Nizami. New Delhi, People's Publishing House, 1982. xxvii +1273 pp. Biblio., Gloss. (Comprehensive History of India. Vol. V). Rs. 200.

The present volume of the Comprehensive History of India—fifth in the series—covers the period from A.D. 1206 to 1526, i.e. from the establishment of the Delhi Sultanat to the rise of the Mughal empire. Based on a careful and critical study of the original source material, it attempts a scientific and objective assessment of the main processes of historical development in India during the medieval period of its history. For the first time it looks at these developments in India in the broad perspective of Asiatic history. The first chapter gives a masterly survey of the Asiatic environment which acted and reacted on the Indian political life during the period.

The history of the country during these four

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hundred years has been surveyed as a whole in nineteen chapters from Kashmir to Vijayanagara and from Sind to Assam. While major political entities, like the Delhi sultanat, the Vijayanagara empire, the Bahmani kingdom, have been described in detail, minor kingdoms like Madura and Gingee have also been taken into consideration to complete the survey of various types of political organisations in medieval India.

Every chapter is based on the best literary, epigraphic, numismatic and other evidence available.

Though written by different scholars—experts in their own fields study according to their individual opinions, a unity underlies this whole volume which makes it a fascinating study of the medieval period of Idian history.

Dhanapāla and His Times : Socio-Cultural Study Based upon His Works—by Ganga Prasad Yadava. New Delhi, Concept Publishing Company, 1982. xv +276 pp. Biblio., Append. Abbrev. Rs. 80.

This work is based on the writings of Dhanapāla, an outstanding man of letters, who enjoyed the patronage of the Paramara rulers of Malwa, Munja and Bhoja (10th-11th centuries A.D.). The works of Dhanapāla, held up to an exhaustive critical examination for the first time in the present work, offer a valuable insight into the political, social, economic and religious conditions obtaining in the early medieval period of Indian history. Dhanapala's Tilaka-manjari (which has provided the warp and woof of the work) is one of the most prized source books for constructing the cultural history of the times. In this work the Paramara dynasty has been brought under critical focus with a view to tracing the currents and cross-currents in the political, social and religious strata of early medieval India. The work has been commended by scholars as an ideal dissertation for the cultural study of the the works of a single author. Researchers in India history, Sanskrit, Jainism and indological studies should find it rewarding to go through it.

Dīpavaṃsa : An Ancient Buddhist Historical Record —by Hermann Oldenberg. New Delhi, Asian Educational Services, 1982 (Reprinted). 277 pp. Rs. 95.

The 'Dīpavaṃsa' is a historical work composed in Ceylon by an unknown author. The original text of Dīpavaṃsa in Pali has also been added. It has also been translated into English and an Index of Proper Names and a table of the Ceylonese Kings according to the Dīpavaṃsa given at the end.

Early History of the Deccan—Ed. by G. Yazdani. 11 Parts in 2 Vols. New Delhi, Oriental Book Reprint Corporation, 1982 (Reprinted). Parts I-VI : xviii +468 pp., Parts VII-XI : 469-857 pp. + lxv pl., Map. Rs. 320 for 2 Vols.

This work has been compiled in response to a post-war demand for Indian Histories, both local and general, written by Indians.

Dr. Yazdani, the editor has consulted well-known historians, both in Hyderbad and outside, and has chosen from among them scholars, who have already done conspicuous research on the early rulers of the Deccan, to collaborate with him in this work.

The work opens with a description of the geography of the area and ends with sections on the fine arts and on the coins and currency system of the Deccan, while the eight central sections cover the early dynasties, each described in their chronological order.

Notwithstanding the limited nature of the sources, mainly inscriptions the history has been compiled in all its aspects, political, social, religious, cultural and economic. As it is intended for the serious students and for the general reader, an attempt has been made to present a complete picture of all major events, whilst minor details and scholastic discussions have generally been omitted.

History of Imperial Assemblage of Delhi held on the Ist January, 1877 to Celebrate the Assumption of the Title of Empress of India by Her Majesty the Queen Including Historical Sketches of India and Her Princes Past and Present—by J. Talboys Wheeler. Delhi, R. K. Publishing House, 1982 (Reprinted). xi +240 pp. Rs. 500.

The Imperial Assemblage At Delhi if one of the

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most important documents on the history of India from ancient times to the dawn of modern era J. Talboys Wheeler, the distinguished contemporary historian wrote it to mark the entitlement of Queen Victoria as the Empress of India on January 1, 1877. However Wheeler realized that an imperial assemlage is one of the oldest institutions in India. Since the remotest antiquity the Rajas and princes of India had assembled to celebrate the establishment of a new empire, or the accession of a new suzerain Such assemblages find copious mention in India's famous epics—The Ramayana and the Mahabharta. As such Wheeler decided to write not an ephemeral Empress of India but to recount India history from ancient days to the post-mutiny period embracing the major milestones of India's cultural, religious, social and political development. The author rightly observes that the history of India before the advent of the British power letts of the rise and fall of three great empires —the Rajput, the Mohammadan and the Maratha. Each in turn was a paramount power. Each in turn was broken upto small kingdom.

In the Imperial Assemblage At Delhi, Wheeler, portrays in vivid and picturesque manner the emergence of India as a new power under the British while tracing the vicissitudes of the bygone empires of Rajputs, Mohammadans and Marathas. He tells his readers how the deeds and the misdeeds of the Rajputs, the Mohammadans and the Marathas ultimately inspired the princes, nobles and people of India to identify themselves with the British rule as one of the greatest events in their destiny.

India : Pre-Historic and Proto-Historic Periods. New Delhi, Publications Division, 1981. 72 pp. Rs. 7.

Sir William Hunter's well-known book 'The Indian Empire' was published in 1881. It was revised and published in four volumes in 1907-09 under the title 'The Imperial Gazetter of India'. These four volumes have now been revised and brought upto-date. They are entitled 'The Gazetteer of India: Indian Union'. The second volume—'History and Culture' was published in 1973.

Vincent A. Smith contributed the chapter on Pre-historic Antiquities to the Imperial Gazetteer of India. There are 3 contributors to the revised chapter on Pre-historic and Proto-historic periods in the Gazetteer of India on which this booklet is based. These are H. D. Sankalia, B. B. Lal and B. Subbarao. It is hoped that not only this booklet but the entire series will serve a useful purpose and meet the requirements for the general public.

Indo-U.S. Relations, 1961-64 : A Political Study—by Mahendra Singh. Delhi, Sidhu Ram Publications, 1982. xiv+237 pp. Biblio. Rs. 65.

An account of Indo-U. S. relations covering the period from 1961 to 1964 has an importance of its own in the sphere of international relations. This is the period when Indo-U.S. relations witnessed a curious rise and fall. The major political issues which shaped the bilateral political relations between India and the United States during this period were those of Goa, Kashmir, and the Communist China's attack on India.

The present study, therefore, is an analytical, in-depth examination of these political issues between India and the United States, and is an attempt to find out why and how they affected the foreign relations between these two democracies from 1961 to 1964 It is an attempt to give a critical appraisal of the political trends developing in the foreign relations between the two countries during his period. However, as an interpretative background survey, the first chapter of this work deals with the basic elements of their respective foreign policy aims and the nature of Indo-U.S. relations from 1947 to 1960.

The study is mainly based on the publications of the Governments of India and U.S.A.—Indian publications being the parliamentary Debates, Foreign Affairs Record, Speeches of Prime Minister Jawaharlal Nehru published by the Ministry of Information and Broadcasting; U. S. publications such as Congressional Record, Department of state Bulletins and Press Releases, and lastly, U.S. official documents, newspapers, periodicals articles and books.

The book should be of great interest to scholars as well as to the general public.

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इतिहास एवं इतिहास लेखन (History and Historical Writing)—ले० अशोक कुमार श्रीवास्तव। वाराणसी, मनीष प्रकाशन, १९८२। viii + १०२ पृ०। रु० १८.५० (अजिल्द); रु० २५.०० (सजिल्द)।

इस पुस्तक में इतिहास एवं इतिहास लेखन जैसा कि पुस्तक के नाम से स्पष्ट है का परिचय दिया गया है। इसके अंतर्गत इतिहास का अर्थ, महत्व, इतिहास लेखन संबंधी महत्वपूर्ण बातें, विषयगत इतिहास लेखन प्रणाली एवं अतंतगोत्वा कुछ महत्वपूर्ण विदेशी इतिहासकारों का परिचय, कृति एवं योगदान पर विचार किया है। सहज एवं रोचक शैली, सुव्यवस्थित विषयगत विभाजन एवं विस्तृत विषय परिचय ने पुस्तक को अत्यंत उपादेय बना दिया है।

कलिंगराज खारवेल—ले० अगरचन्द्र मित्तल। उज्जैन, विद्या प्रकाशन, १९८२। vi+२०९ पृ०+५५ चित्र, ग्रन्थसूची। रु० ५०।

कलिंगराज खारवेल के इतिहास निर्माण के लिए एकमात्र आधार सामग्री उड़ीसा से प्राप्त हाथीगुम्फा का अभिलेख है। इसके संबंध में यद्यपि बहुत कुछ लिखा गया परंतु वह काफी भ्रामक रहा। प्रस्तुत ग्रंथ में लेखक ने इस अभिलेख के आधार पर खारवेल के जीवन की घटनाओं को मूर्त्तरूप देने का प्रयास किया है तथा भारतीय राजवंशों के तिथिक्रम में खारवेल का स्थान भी निर्धारित किया है। इसके लिए लेखक ने अभिलेख में उपलब्ध विभिन्न आंतरिक एवं अप्रत्यक्ष आधारों यथा नरेशों व उनकी तिथियों एवं अभिलेख की लेखन कला एवं शैली, प्रयुक्त राजकीय उपाधियों आदि पर विचार किया है। इतिहास के विद्यार्थियों के लिए यह ग्रंथ अत्यंत उपयोगी सिद्ध होगा।

Nolambas : A Political and Cultural Study, c. 750 to 1050 A.D.—by M.S. Krishna Murthy. Mysore, University of Mysore, 1980. 229 pp. Biblio. Rs. 25.

This to my mind is the lastest and most up to date work on the Nolamba-Pallavas, who, though a minor dynasty played a significant role in the history of India and is the first comprehensive account of the Dynasty.

'...the different views are not simply stated but the candidate displays academic acumen and mature confidence in stating- what should be the most acceptable.' —Dr. S.B. Deo

प्राचीन भारत—ले० उपेन्द्र ठाकुर एवं महेश कुमार शरण। भाग २: ३२१ ई० से १२०६ ई० तक। वाराणसी, चौखम्भा ओरियन्टालिया, १९८२। (जड़ावकुँवर राष्ट्र भाषा ग्रन्थमाला १७)। रु० ४०।

प्राचीन भारतीय इतिहास पर विश्वविद्यालय की परीक्षाओं के लिए हिन्दी में प्रामाणिक पुस्तकों का अभाव है। 'प्राचीन भारत' द्वितीय खंड में विद्यार्थियों की आवश्यकता को ध्यान में रखते हुए सरल शैली में प्राचीन भारतीय इतिहास के विभिन्न पहलुओं का अध्ययन प्रस्तुत किया गया है।

इस पुस्तक के प्रथम खण्ड में भारतीय इतिहास का सामान्य निरीक्षण से लेकर पूर्वगुप्तकालीन भारत तक का समावेश था। इस द्वितीय खण्ड में गुप्तकाल से लेकर बारहवीं शताब्दी तक के भारत का राजनीतिक एवं सांस्कृतिक इतिहास प्रस्तुत किया गया है। इसके साथ ही भारत में मुसलमानों का आक्रमण और विदेशों में भारतीय संस्कृति का विस्तार जैसे अध्याय भी हैं जिनसे तत्कालीन राजनीतिक अवस्था के साथ-साथ समाज, धर्म, साहित्य, कला और अर्थ आदि की विशेष जानकारी मिलती है। इस ग्रंथ से प्राचीन भारत के सांस्कृतिक इतिहास को जानने में भरपूर सहायता मिलेगी।

प्राचीन भारत में हिन्दू राज्य—ले० वृन्दावनदास। दिल्ली, साहित्य प्रकाशन, १९८२। ३६४ पृ०। रु० २०।

प्रस्तुत पुस्तक में आदिकाल से लेकर १,००० ई०

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तक के भारतीय इतिहास की क्रमबद्ध झांकी प्रस्तुत की गई। लेखक ने पुराणों में निहित अथाह सामग्री का आलोड़न कर इतिहास संबंधी अनेक तथ्य स्थिर किये हैं और उनको वैदिक सन्दर्भों से परिपुष्ट किया है। उदहारणों और प्रमाणों के अनावश्यक उल्लेखों की अपेक्षा विवरणों की श्रृखंला एवं बद्धता और सहज पठनीयता पर अधिक ध्यान दिया गया है। इतिहास के पाठकों के लिए यह पुस्तक उपयोगी सिद्ध होगी।

Revolt of 1857 in Bundelkhand—by Shyam Narain Sinha. Lucknow, Anuj Publications, 1982. v + 226 pp. Biblio., Append., Abbrev. Rs. 125.

The present work deals with the Revolt of 1857 in Bundelkhand, the land of brave Bundelas, famous in history for their dauntless courage and exemplary valour. History, as a witness, speaks vividly of a brilliant record of challenges with which the Bundela people resisted the alien rule, the result of which was that by the middle of June 1857 almost every vestige of the British rule had disappeared from Bundelkhand.

A number of books, big and small, have been written both by Indian and British writers on the great uprising of 1857 but no separate study relating to the activities and exploits of the leaders and the people of Buudelkhand during the revolt had so far been attempted.

Based on authentic sources of study, original records and contemporary accounts, this work will be used with profit by all interested in the study of 1857 in Bundelkhand. The entire forces which shaped the course of the revolt in the background of the introduction of the British rule in Bundelkhand have been thoroughly examined and with authenticity.

The role of Rani Lakshmi Bai, the bravest of the brave, is a perfect blend of supreme courage, enduring determination and bravery beyond par. Other prominent leaders of the revolt in Bundelkhand like Rao Saheb, Tatya Tope, Shahzada Feroze Shah, Nawab of Banda and the Rajas of Banpur and Shahgarh have also been protrayed in the book to keep alive the spirit of the revolt in that region.

Being purely academic, the book is definite in treatment and lucid in style. The account, being free from personal bias and national prejudice gives, in a concise and systematic manner, all that is relevant to an advanced study of the subject.

Rise of Muslim Power in Gujarat: A History of Gujarat from 1298 to 1442—by S. C. Misra. 2nd Edn. New Delhi, Munshiram Manoharlal Publishers Pvt., Ltd., 1982. xi +252pp. Biblio. Rs. 80.

This study traces the history of Gujarat from the beginning of Muslim rule at the close of the thirteenth century to the end of the reign of Ahmad Shah in the middle of the fifteenth. The history of Gujarat is sketched against the background of the Turkish and post-Turkish rule in Delhi and the emergent kingdoms of Malwa, the Deccan and Rajputana.

The first part deals briefly with the changing patterns in Delhi since the beginning of Muslim rule, especially with the change in the structure of the ruling elite and their socio-political concepts. The second part sketches the history of Gujarat as a part of the Sultanate of Delhi, until it became independent. The third and last part sketches the history of the Sultanate of Gujarat from its foundation by Muzaffar Shah to the end of the reign of Ahmad Shah.

Studies in Political and Socio-Economic History of Early India—by Ram Prasad Tripathi. Allahabad, Neeraj Prakashan, 1982. xii +154pp. Biblio. Rs. 60.

The present work is a collection of the research papers dealing with some problems of political and socio-economic history of early India. The questions pertaining to political history emerge mainly from the prevailing interpretations of certain well-known epigraphic passages occuring in the inscriptions of Samudragupta, Skandagupta and Adityasena and the contribution of the studies pertaining to them emanates from an attempt to accord correct interpretations to the passages in the light of the time-honoured meaning of the idioms and expressions used in them.

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Subhas Chandra Bose: The British Press, Intelligence and Parliament—by Nanda Mookerjee. Calcutta, Jayasree Prakashan, 1981. xii + 196pp. Append. Rs. 65.

This book gives an account of the undercurrent of titantic tussle (1919-1941) between Subhas Chandra Bose and British Government, with documents, some of which hitherto unpublished, which were traced in the India Office Files in London. The array of documents would show how Subhas Chandra Bose looked upon the British Rules as his inveterate enemy and why they in their turn found in Subhas Chandra Bose their 'implacable foe'. That is why Bose was categorical in his assertion that "in British decline alone... lies the hope of India's Independence".

Although none of the Parties in this contest gave any quarter to the other, the documents would reveal that neither Bose did think of annihilating the British race nor did the Britishers fail to appreciate Bose's courage of conviction and supreme organisational ability.

The book also deals with wide sympathy and support for his cause that Bose enjoyed among a section of the British citizens and members of the Parliment.

The appreciation of the British Press about the qualities of Bose as a leader has also been recorded in the book.

Surat in the Seventeenth Century: A Study in Urban History of Pre-Modern India—by Balkrishna Govind Gokhale. London, Curzon Press Ltd., 1979. 222 pp. Biblio. (Scandinavian Institute of Asian Studies, Monograph Series. 28). [ISBN 07007 00994].

The urban history of India, particularly of the 'pre-modern' period, is relatively neglected field beyond reference in works of wider scope. The present work, breaking into fresh ground, is an attempt to focus attention on the growth of the port-city of Surat during the seventeenth century, that is from the time of its annexation by Akbar, the great Mogul in 1573 to the last days of Aurangzeb in the 1700s. In its eight chapters the book traces the history of the city, its people, its government, the hinterland, markets, merchant communities, the merchant-prince Virji Vora, and the role of the European traders in its economic life. Of particular interest, are such topics as religious and social habits, housing and life styles, which make the book of interest equally to the social historial as well as to the economic historian. Sources drawn upon are the archives of the English, Dutch and French East India Companies, literature in Gujarati and Sanskrit, and Mughul biographical and administrative works, affording a completeness in background and refrences to a work of research in depth.

HUNTING

Art of Hunting in Ancient India of Rāja Rudradeva of Kumaon—Tr. by Haraprasad Shastri and Ed. by Mohan Chand. Delhi, Eastern Book Linkers, 1982. 173 pp. Biblio., Pl. Rs. 70.

The present book contains the Sanskrit Text in the Anustubh metre, on the Art of Hunting and its English Translation in prose. The text named Syainka Sastram is ascribed to Rudradeva, the king of Kumaon in the sixteenth century A.D. when Akbar the Great ruled over India. The text is followed by an English Translation by M.M. Haraprasada Shastri with a short preface which among other problems discusses the date of its author and the contents of the text.

The book is divided into seven chapters : Introduces the subject matter on the cultural plance, and provides the defence of hunting but prohibits too much indulgence in it : enumerates the eighteen vices and advances arguments in their defence; traces the religio-sociological background of hunting with special reference to the institution of sacrificial ritual and describes the mode of hunting in detail; deals with the kinds of hawks and their tricks for hunting birds: mentions the kind and quantity of their good, their tending in different seasons and the treatment of their diseases describes the game of their heroic flight and the enjoyment of eight different rases by playing the sport; deals with the after enjoyments of the sports, depicting the method of relaxing the fatigue caused by hunting exercises.

The book contains 18 illustrations and is a learned contribution to the Art of Hunting in Ancient and Medieval India.

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INDOLOGY

Indological Research Papers—by Vasudev Vishnu Mirashi. Vol. I. Nagpur, Vidarbha Samshodhan Mandal, 1982. xiv +245 pp. Rs. 60.

This sixth collection of the research papers of Dr. Mirashi has three Sections. The first section deals with three problems of Sanskrit literature, viz., the Date of the Bharata War, the Date of the Mrichchhakatika and the recent theory about the life and date of Kalidasa. The Second Section is devoted to the solution of several riddles of ancient Indian history such as the historicity of Ramagupta, the relation of the Vakatakas and the Guptas, the real vanquisher of the Huna king Mihirakula, the correct interpretation of the Tummalgudem plates of the Vishnukundins etc. The Third Section discusses some minor problems of ancient Indian history such as the number and identity of the sons of the Satavahana King Gauthamiputra Stakarni, the date of the recently discovered Malhaa plates of the Munda King Adityarana, the location of the Mahishaka country, the interpretation of the medallion recently found in the Shahabad District. The date of Tivaradeva, the era used in the inscriptions of the Traikutakas and the original home of the Rashtrakutas of Manyakheta. All these problems are highly controversial and scholars have held divergent views about them. They have been discussed thoroughly in the present Volume and have solved definitely in the light of unimpeachable evidence.

Readings on Asian Topics : Papers read at the Inauguration of the Scandinavian Institute of Asian Studies, 16-18 September, 1968. Lund, Studentlitteratur, 1970. 131 pp. (Scandinavian Institute of Asian Studies, Monograph Series.1).

Contents of the Book are :—M. Mallowan : Nimrud—the Acropolis; A G Haudricourt : Les Arguments; Geographiques, Ecologiques et; Semantiques pour l'Progome des Thai; C. R. Boxer : A Spanish Description of the Chams in 1595; W. Watson: Dongson and the Kingdom of Tien; Yuen Ren Chao : Chinese as a Symbolic System; Jerome Ch'en : Dr Sun Yat-sen's Trip to Peking 1924-1925; B Spuler : Remarks on the Cultural and Economic Situation in Western Central Asia in the 16th to 18th Centuries; H. Furber : Madras Presidency in the Mid-eighteenth Century; C. D. Deshmukh: Educational Policy in India.

German Indologists: Biographies of Scholars in Indian Studies writing in German with a Summary on Indology in German speaking Countries —by Valentina Stache-Rosen. New Delhi, Max Muller Bhavan, 1981. 277 pp. (Dialogue 80/81).

This volume gives a survey on the life and work of 127 German Indologists. Dr. Valentina Strache-Rosen who collected this information and presented it in the form of this book adding a summary on Indology in German speaking countries stayed in India for 10 years from 1971 to 1980. Her husband, Dr. Wilfried Stache was the Director of MMB, Bangalore. It has been published by the Max Muller Bhavan, New Delhi with the view to further the cultural relations between India and Germany. This is a very well-produced scholarly book, giving very useful information regarding the German Indologists and the German Indological Studies—Past and Present. Since the author died in October, 1980, before the publication of this book, so the editor has added her Biography too as Appendix II in the book.

She had great fascination for India, its history, culture, folklore and folk art. This book is a great contribution of her's to the literature on Indology.

INSCRIPTIONS

Asoka Text and Glossary—by Alfred C. Woolner. Part I : Introduction, Text. Delhi, Rare Reprints, 1982 (Reprinted). xxvii +156 pp. (Panjab University Oriental Publications). Rs. 200.

Asoka Text and Glossary in two volumes by Alfred C. Woolner, who taught Sanskrit and Prakrit in 1920 in the Punjab, was first published in 1924 before the publication of Dr. E. Hultzsh's epoch-making studies in Asokan edicts included in Corpus inscriptionm Indicarum. Consequently, anyone not knowing Woolner might underrate his work since Hultzch's readings and interpretations of the Asokan ethicts are considered by students of Indian history to be the last word on the subject.

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Woolner's work has one more advantage which Hultzsch's work has not; it can be used as a convenient handbook of early Prakrit. The ostensible purpose of Woolner was to place the Text and Glossary of the Asokan edicts in the hands of students in a manner so as to facilitate the study of the Asokan dialects by them.

The students of Indian history will find in Woolner's book the ready means of checking various translations, sometimes misleading, of these documents of the third century B.C. But, "The students of epigraphy must go the Rock and Pillar" if not, "at least to the estampages and plates". If there are difficulties of interpretations he will find in Woolner's book every Asokan form as well as all the passages where they occur with reference to most, at least, of the literature on disputed forms.

Woolner's book is without illustrations. If there were illustrations the price of the would have been prohibitive, and it would not have been "Within the means of a larger number of University Students".

Corpus of Śāradā Inscriptions of Kashmir with Special Reference to Origin and Development of Śāradā Script. Delhi, Agam Kala Prakashan, 1982. xviii +184 pp. +15 pl., Biblio., Append. Rs. 150.

Kashmir has had the unique fortune in having recorded history in Sanskrit and Persian and the writers on the history and culture of Kashmir have based their account mainly on the literary sources and have not felt it necessary to tap the epigraphical sources as well and to check the results obtained from the literary records with the contemporary epigraphical data.

However, the importance of epigraphy as a valuable source of history can hardly be overlooked and as such an attempt has been made in the present monograph to edit for the first time the important inscriptions discovered from various places in Kashmir and having a bearing on the history and culture of Kashmir. Attempt has also been made to analyse critically the contents of the important inscriptions of Kashmir to see what light they throw on the contemporary historical and cultural conditions.

The extent Sanskrit inscriptions of Kashmir are in the Sarada characters. Sarada is an important alphabet of ancient India; it having remained in use for several centuries in an extensive area of the north-west extending from Kabul to Delhi, including Kashmir and Himachal Pradesh.

Jaina Inscriptions of Rajasthan—by Ram Vallabh Somani. Jaipur, Rajasthan Prakrit Bharati Sansthan, 1982. 271 +68 pp. (Prakrit Bharati Puspa-11). Rs. 70.

This is a first valuable collection of Jain epigraphs related to Jain people and places.

This work containing a rosary of one thousand inscriptions is the outcome of author's hard labour and probe of three years. In the absence of any systematic study of the history of the Jainas, the collection of their inscriptions is very significant. The records collected here have certainly much bearing on the social and cultural history of the Jainas in the medieaval period. The records provide date consisting of the year, month, date, day of the week, the names of Vamsa, Gotra, Kula, the Gaccha, Skakha, Gana, the names of the Acharyas their pupils, the geneology the pattavali, the names of the countries cities and villages, the names of the artist and inscriber, and sometimes the names of the Kings and ministers and even the important contemporary events. It also consists of two lists one mentioning Jnati, Vamsa and the Gotra etc. of the Sravakas, and the other, the Samvar, Gaccha and Shakha etc. of the Acharyas.

The information regarding date of the inscriptions provide a good chronological base for reconstruct the history of our past. Similarly the information regarding Vamsa, Gotra and Kula etc. has its own importance for social and anthropological study. The variations in language from inscription to inscription are of much value to the student of Indian Linguistic. The place-names mentioned in the epigraphs have their much significance to a student of ancient Indian geography.

ISLAM

Children's Book of Islam—by M. M. Ahsan. 2 Parts. Aligarh, Crescent Publishing Co., 1975 & 1979. Part I : 56 pp. Rs. 7; Par II : 72 pp. Rs. 7.50.

In Part I the author discusses the subjects of Allah

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Islam, Muslim, the Prophets, The Prophet Mohammad, The Books of Allah, The Quran, The Angels, Life after Death, The Declaration of Faith, The Articles of Faith and the Five Pillars of Islam have been covered. Part Two is in continuation of Part One and deals with Islamic Worship (Ibadah) or what is commonly known as the five pillars of Islam. It is intended for the 8-11 years age group. Its language is simple and lucid and the ideas have been presented in a manner, which a child will find interesting and attractive. It covers the topics: 'Who is a Muslim'; 'Pillars of Islam'; Shahadah (Declaration of Faith); Salat (Prayer); 'Zakat (The welfare Due); 'Sawm (Fasting); 'Hajj (Pilgrimage); and 'Ibadah—a comprehensive view'.

The paper, printing, binding, the cover and the text given in Arabic. All are very good. A very good book for Muslim children, which shall enable them to understand Islam better and will inspire them to lead a more religious life.

Islam in India: Studies and Commentaries—Ed. by Christian W. Troll. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. xxi +231 pp. Pl. [ISBN 0-7069-1889-4]. Rs. 95.

Islam conjures up in the contemporary mind the most diverse images: a conservative, all-embracing medieval system of life, a powerful anti-colonial movement, a progressive socio-political revolutionary force and so on. A varied history over the past centuries spread out over most diverse and distant regions has given Islam in India many faces. In free India within the framework of a secular, democratic state, further developments of great significance are taking place. Islam in India thus presents a singularly important element in the mosaic of Muslim culture and religion as a whole.

This series (a project of Vidyajyoti Institute of Religious Studies, Delhi, in collaboration with renowned scholars from all over the country) aims at a scholarly presentation of destinative religio-cultural aspects of Indo-Muslim life and thought, past and present. It hopes to mirror the various views and experiences of Muslims from the different regions of India in the hope of contributing to a greater awareness and understanding, prerequisites for harmonious living.

Among the issues discussed in the present volume are : the past and present meeting of Islam and Hinduism, medieval Indian Sufism and the so-called "pre-modernist" Islamic reform movements.

मुईन-ए-जहाँ—ले० हजरत खादिम अजमेरी; अनु० महरनूर ज़ुबैरी। अजमेर, असमाँ पब्लिकेशनस, १९८१। ११० पृ०। रु० ५।

इस पुस्तक में भारत के आध्यात्मिक सम्राट हज़रत ख्वाजा गरीब नवाज अजमेरी के पारिवारिक हालात, यात्रायें, आध्यात्मिक ज्ञानदर्शन, शिक्षाएँ, आपके दरबार में फकीरों और सम्राटों की हाजरियाँ, दरगाह की इमारतें आदि के संबंध में विस्तृत जानकारी दी गई है।

Prophet of the Desert—by Khalid Latif Gauba. New Delhi, Adam Publishers & Distributors, 1981. 190 pp. Rs. 40.

The book in hand is an attempt to offer, the average reader almost all the salient incidents and features of the life and work of the Prophet of Islam, Muhammad (PBUH). Offered to the non-Muslims as much as to the Muslims, it is a stirring account of a common man, from his birth to demise, who found and divulged much happiness around him and to the generations after him.

The author has presented everything in becoming brevity, without any taint of missionary or ecclesiastical objective and free from the deliberate misrepresentations common to the Prophets Christian biographers.

An attempt has been made in the book to take the reader back to the original, to make him a contemporary of the incidents depicted and, if possible to share the much memorable events of Muhammad's amazing career, much as they happened and to understand the points of view of the people of his day.

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Spirit of Islam: A history of the evolution and ideals of Islam—by Ameer Ali. Bombay. B. I. Publications, 1978. lxxi +512 pp. Append. Rs. 30.

The first half of the book is describing the life and ministry of Mohammed. The second half discusses the religious spirit of Islam. As Ameer Ali says, the real aim of Islam is 'as a creed to live by'.

The book was originally published in 1890, and a popular edition enlarged and revised, come out in 1982. An amplified and revised edition was published in 1922 and has now been reprinted for the tenth times.

JAINISM

Aupapātika Sutra—by Sthawie; Ed. by Mishrimal; Tr. & Annot. by Chhaganlal. Beawar, Sri Agam Prakashan Samiti, 1982. 42 +191pp. (Jinagam Granthamala Publications. 13). Rs. 25.

औपपातिक सूत्र की गणना उपांगों में होती है। यह प्रथम उपांग है। अंगों में जो स्थान आचारांग का है, वही स्थान उपांगों में औपपातिक का है। प्रस्तुत आगम के दो अध्याय हैं। प्रथम का नाम समवसरण है और दूसरे का नाम उपपात है। आचार्य अभयदेव ने औपपातिक-वृत्ति में लिखा है—उपपात-जन्मन्देव और नारकियों के जन्म तथा सिद्धि-गमन का वर्णन होने से प्रस्तुत आगम का नाम औपपातिक है। प्रस्तुत आगम का आरंभिक अंश गद्यात्मक है और अंतिम अंग पद्यात्मक है। मध्य भाग में गद्य और पद्य का सम्मिश्रण है किंतु कुल मिलाकर प्रस्तुत सूत्र का अधिकांश भाग गद्यात्मक ही है।

इसमें एक ओर जहां राजनैतिक, सामाजिक और नागरिक तथ्यों की चर्चायें की हैं, दूसरी ओर धार्मिक, दार्शनिक एवं सांस्कृतिक तथ्यों का भी सुंदर प्रतिपादन हुआ है। इसमें जो विषय चर्चित किये गये हैं वे विषय पूर्ण विस्तार के साथ चर्चित हुए हैं। यही कारण है कि भगवती आदि अंग-आगमों में प्रस्तुत सूत्र को देखने का सूचन किया गया, जो इस आगम के वर्णन की मौलिकता सिद्ध करता है। जुमण भगवान् महावीर का आनरव-शिख समस्त आगोपांग का विशद् वर्णन इसमें किया गया है वैसा वर्णन अन्य किसी आगम में नहीं है। इसमें भगवान् महावीर के समसरण का सजीव चित्रण हुआ है। औपपातिक में जुमणों के तप का सजीव चित्रण हुआ है।

प्रस्तुत आगम में आये अनेक शब्दों की तुलना कौटिल्य-अर्थशास्त्र से की जा सकती है इससे यह स्पष्ट है कि प्रस्तुत आगम की रचना उससे बहुत पहले हुई। जहाँ तक भाषा का प्रश्न है कि प्रारंभ की भाषा कठिन व समासयुक्त है और बाद की भाषा सरल है किंतु विषय के अनुरूप भाषा कठिन और सरल होती है।

प्रस्तुत आगम जन-जन के अन्तर्मानस में त्याग-वैराग्य की ज्योति जागृत करेगा ऐसी आशा है।

Bury Your Worry—by Priyadarshan; Tr. by Swami Svarupananda. Mehsana, Vishvakalyan Prakashan Trust, 1981. 103 pp. Rs. 12.

"Bury Your Worry" is a beautiful collection of 18 inspiring letters written by Pujya Ganivarya Shree Bhadraguptavijayaji whose pen-name is "Priyadarshan". These letters were written between October 1975 and August 1977 from different places, as a Jain monk is not supposed to stay permanently at one place. The original letters are written in Gujarati and these have been translated into English by Swami Svarupanand. Many subjects like friendship, compassion, love, selfishness, pleasure, character, wealth, fame, prestige etc., have been touched.

The readers will feel inspired by reading these letters written by the saint in a very simple yet scholarly style. In the author, the readers will find a friend, philosopher and guide and a real guru, so to say.

जैन न्याय का विकास—ले० मुनि नथमल, सं० मुनि दुलहराज। जयपुर, जैन विद्या अनुशीलन केन्द्र, १९७७। iii+१७९ पृ० परिशिष्ट। रु० २०।

राजस्थान विश्वविद्यालय के तत्वावधान में 'जैन विद्या

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अनुशीलन केंद्र' को विशिष्ट अनुदान द्वारा प्रतिष्ठित करने का श्रेय राजस्थान सरकार को है। केंद्र के कार्य को गति देने के लिये उसके तत्कालीन अधिष्ठाता डॉ० दयाकृष्ण ने गण्यमान्य विद्वानों के भाषणों की व्यवस्था करने की योजना बनाई। आदरणीय मुनिवर नथमल जी के चार भाषण करवाये गये और उन्हें लिपिबद्ध करवाया गया। उनका केंद्र के द्वारा प्रकाशन आपके समक्ष है।

परवर्तीकाल में बौद्ध और ब्राह्मण नैयायिकों के साथ परस्पर विचार एवं शास्त्रार्थ के द्वारा जैन न्याय का विकास हुआ। समन्तभद्र और सिद्धसेन ने जिस न्याय शास्त्र का बीजारोपण किया, विद्यानंद और प्रभाचंद ने इस शास्त्र को बृहत् आकार प्रदान किया। न्याय के सूक्ष्म और जटिल प्रकरणों से मूल तत्त्वों का सरल और मौलिक प्रतिपादन मुनि नथमल जी ने अपने व्याख्यानों में किया है। उनके प्रतिपादन में गंभीरता के साथ-साथ प्रसाद गुण भी दृष्टिगत होता है।

हमें आशा है कि प्रस्तुत ग्रंथ विद्वानों तथा जैन न्याय की जानकारी के जिज्ञासुओं के लिये उपयोगी सिद्ध होगा। मैं पाठकों से अनुरोध करता हूँ कि ग्रंथ के सारगर्भित विषय से लाभ उठावें।

—गोविंद चंद्र पाण्डे

जैन संप्रदाय में मोक्ष, अवतार और पुनर्जन्म (तीन व्याख्यान)—ले० पद्मनाथ श्रीवर्मा जैनी। अहमदाबाद, शेठ भोलाभाई जेशिंगभाई अध्ययन संशोधन विद्याभवन, १९८२। ४८ पृ०। रु० १०।

इस पुस्तक में तीन व्याख्यानों के माध्यम से जैन संप्रदाय में मोक्ष, अवतार और पुनर्जन्म संबंधी धारणाओं पर विस्तृत चर्चा की गई है। इस चर्चा में प्रायः सर्वत्र बौद्ध धर्म एवं हिन्दू धर्म के दृष्टांत देते हुए तुलनात्मक विचार किया गया है जिससे यह चर्चा एकांगी न रहकर गंभीर एवं गूढ़ हो गई है।

Jinacarita or "The Career of the Conqueror" : A Pali Poem—Ed. & Tr. by Charles Duroiselle. Delhi, Parimal Publications, 1982. xxvi +197 pp. Rs. 80.

Jinacarita of Vanaratana Medhankara Thera, 13th Cent., of Ceylon is one of the few narrative poems available in Pali. The theme of the poem is as usual the life of the Buddha and his teachings. The poem comprises four hundred seventy-two verses written in classical metres and ornate style. The text serves as good material for the study of growing influence of Sanskrit on medieval Pali compositions. The edition prepared by the renowned scholar of Buddhism. Charles Duroiselle with an authentic English translation is the best edition of the text so far published. The original edition of 1906, having remained long out of print, we have bought out this reprint which, we hope, will be welcome by scholars of Buddhism and Pali literature.

महावीर का जीवन संदेश (युग के संदर्भ में) जैन धर्म एवं जैन समाज सम्बन्धित लेखों का संग्रह—ले० काका साहेब कालेलकर। जयपुर, राजस्थान प्राकृत भारती संस्थान, १९८२। xvi+१९३ पृ०। (प्राकृत भारती पुष्प १४)। रु० २०।

स्वर्गीय श्री काकासाहेब कालेलकर लिखित यह पुस्तक जैन धर्म के दर्शन एवं सिद्धान्त पक्ष को एवं उनकी प्रांसगिकता को आधुनिक युग के संदर्भ में प्रस्तुत करती है। जैन धर्म के पृष्ठप्रेषित विवेचन की अपेक्षा जो प्रायः अनेक पुस्तकों में मिल जाता है। इसमें लेखक ने स्वस्थ और व्यक्तिगत चिंतन के आधार पर जैन धर्म को परखा और अपना बेबाक दृष्टिकोण प्रस्तुत किया है। अन्य धर्मों से जैन धर्म की तुलना करते हुए लेखक ने किसी भी वर्ग या सम्प्रदाय को नीचा दिखाने की अपेक्षा एक तर्क-सम्मत पक्ष प्रस्तुत करने की चेष्टा की है जो न केवल जैन धर्मावलम्बियों को वरन् सभी वर्ग या समुदाय के पाठकों को जैन धर्म पर पुनः विचार करने को बाध्य करेगा।

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प्रवचन निर्देशिका--ले० ज्ञानमती। हस्तिनापुर (मेरठ), दि० जैन त्रिलोक शोध संस्थान, १९७६। २३० पृ०। (वीर ज्ञानोदय ग्रन्थमाला २४)। रु० ५।

जैनी समाज के अपार लाभ के लिए पूज्य आर्यिका रत्न श्री ज्ञानमती माताजी ने गूढ़ अध्ययन की नींव पर इस पुस्तक की रचना की है। इस पुस्तक के अध्ययन से जिज्ञासुओं के धर्म सम्बंधी अनेक जटिल समस्याओं का समाधान होगा। एवं समीचीन ज्ञान की प्राप्ति होगी। उद्धरणों एवं उदाहरणों से सज्जित यह पुस्तक जैन धर्म में आस्था रखने वालों के लिए संग्रहणीय है।

Studies in South Indian Jainism. 2 Parts. 2nd Edn. Delhi, Sri Satguru Publications, 1982. Part I : South Indian Jainism—by M. S. Ramaswami Ayyangar. iii +183pp. Biblio., Append. Part II: Andhra Karnataka Jainism—by B. Seshagiri Rao. ii +144 pp. (Sri Garib Das Oriental Series. 4, 5). Rs. 75 per Volume.

With this preamble, the author analyses the principal tenets of Jainism and their influence in the Andhra and Karnatic regions, on the evidence of tradition and Epigraphic sources. In this background, the study throws light on the history of the Andhra Country from the fall of the Satavahanas to the rise of the Chalukyas.

The period under review is a subject for research, since Andhra history is comparatively an untrodden field. Moreover, the traces of the influence of Jainism in the Andhra and Karnatic Districts are obscured by the Renaissance of Puranic Hinduism. The present affords an opportunity for extended exploration and is the first attempt to give a systematic account of Jaina influences on the life in the South.

The book is divided into three Chapters, viz. (1) The Evidence of Tradition, (2) Epigraphic Jainica, (3) Jainism in Andhra-Karnataka Tradition, and is accompanied by Introduction and Index.

LAW

International Law and Custom in Ancient India—by Pramathanath Bandyopadhyay. New Delhi, Ramanand Vidya Bhawan, 1982 (Reprinted). 161 pp. Rs. 70.

Those who base their ideas of international law and custom on the works of European jurists refuse to believe that there existed in ancient India certain rules or customs which guided the relations between them and outside people. The object of the present book is to examine this belief, and to establish the thesis that ancient Indians had a definite knowledge of the rules of international law according to which they regulated their international conduct.

The author says that warfare in ancient India was conducted according to such customs and usages. Not only warfare but also mercantile relations were regulated by them. Both in times of profound peace and in anxious times of war these customs and usages guided the conduct of the states in their intercourse with the other states.

What these customs and usages were have been analysed in the present monograph with concise clarity in ten chapters. The author has quoted in ten chapters. The author has quoted profusely from the ancient Sanskrit treatises on law to substantiate his point of view, and has thus helped the students of jurisprudence to cast off the prejudice that taught him to regard international law as the product of European culture.

A careful study of the Dharmasastras and Arthasastras has lead the author to believe that the Hindus in ancient India preferred to base their ideas of international law on Dharma or righteousness which is the sheet anchor of common humanity.

An erudite work by a sound scholar—this book—International Law and Custom in Ancient India—is a very important contribution to jurisprudence as well as cultural history of Ancient India.

Vyavahara Mayukha or Hindu-Law including Smrities of Yajuvalkya—by Vishwanath Narayan Mandlik. New Delhi, Asian Publication Services, 1982 (Reprinted). lxxxvii +532 pp. Rs. 200.

There is perhaps no other nation on earth which has preserved so much of its antiquity in religion, law and life literature as India.

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The present book is a study of the basic tenets which form the basis of Hindu Law, i. e. Vyavahar Mayikh, Dharmasastram and the Smrities. It is a Translation of Vyavahar Mayukh of Bhatta Nilakantha and Smriti of Yajurvalkya.

LINGUISTICS

Ardha Magadhi Reader—by B. D. Jain. 2nd Edn. Delhi, Sri Satguru Publications, 1982. lxv +178 pp. Rs. 60.

The present book *Ardha Magadhi Reader* contains 13 extracts in Ardhamagadhi, taken from authoritative Jain literature both in prose and verse. Accompanied by English translation and footnotes they furnish as easier course for the beginner who want to study Jaina Prakrit literature at its source.

As a preliminary to this study the book is prefixed by a long introduction which is subdivide into several sections which relates to grammar, language and literature, history of the canon and an account of this Siddhanta. It includes Bibliography of the Texts, Grammar, Readers, Dictionaries, Histories of Litreature and General works. It sheds light on the prominent Jaina Acaryas of the time and gives an exahaustive account of the mss. in the Jaina Bhandars in the Country.

The book is documented with an Index of words explained in foot-notes and index of Important words and subject.

बोलने की कला—ले० भानुशंकर मेहता। वाराणसी, विश्वविद्यालय प्रकाशन, १९८२। ग+११२ पृ०। रु० २०।

बोलचाल की कला से मनुष्य का आधा चरित्र प्रकट होता है। बोलचाल के प्रभावशाली ढंग से हम दूसरों को प्रभावित या रुष्ट कर सकते हैं। इस पुस्तक में बोलचाल की कला के सभी पक्षों का वैज्ञानिक विवेचन किया गया है। प्रत्येक तथ्य को स्पष्ट करने के लिए लेखक ने चित्रों एवं संकेतों को आधार बनाया है। इस पुस्तक के अध्ययन से पाठकों को बोलचाल के सही ढंग को जानने और अभ्यास करने में सहायता मिलेगी जिससे वे प्रभावशाली वक्ता बन सकेंगे।

Chāndogya Upaniṣad and the Brahmasutras of Bādrāyaṇa : A Comparative Study—by S. M. Bhatkhande. Bombay, University of Bombay, 1982. viii +272 pp. Abbrev., Translit. Rs. 75.

This book deals with evolution of the Brahmasutras. The late Dr. S. K. Belvalkar propounded a theory of the "Chāndogya" Brahmasutras which according to him formed the original nucleus of the sutras of Bādarāyaṇa. The author by his exhaustive study has proved that the postulated existence of the "Chāndogya" Brahmasutras is only a conjecture and ascription of the basis of the Sutras exclusively to the Chāndogya Upaniṣads is untenable. The Sutrakara's main purpose was to reconcile the teachings of all the principal Upaniṣads about Brahman and to achieve their samanvaya and not of the Chāndogya Upaniṣad only.

The work maintains scholarly dignity and decency even where it refers to opposite or untenable views. Clarity of expression conched in appropriate language accords well with the gravity of the subject. The work sheds illuminating light on the Upanisadic core of the Brahmasutras of Bādrāyaṇa and is a valuable book on the Vedanta.

छत्तीसगढ़ी—शब्दकोश सं० रमेशचन्द्र महरोत्रा इत्यादि। रायपुर, रविशंकर विश्वविद्यालय, भाषा विज्ञान एवं भाषा-विभाग, १९८२। १९८ पृ०। रु० ४०।

छत्तीसगढ़ी भाषा का यह शब्दकोश शोधार्थियों एवं छत्तीसगढ़ी सीखने के इच्छुक व्यक्तियों को ध्यान में रखकर बनाया गया है। इसलिए इस कोष में व्यावहारिक शब्दों को प्रधानता दी गई है। कोश में कुल ६,१६८ शब्द हैं जो क्रम से समाविष्ट हैं। अर्थ को स्पष्ट करने के लिए एक ही वर्ग के शब्द को कॉमा के अंतर से तथा विजातीय अर्थों को क्रम संख्या में डालकर अलग किया गया है। छत्तीसगढ़ी भाषा

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को सीखने के लिए यह शब्दकोश अंत्यत उपयोगी सिद्ध होगा।

Classified Collection of Tamil Proverbs—Comp. by Herman Jensen. New Delhi, Asian Educational Services, 1982 (Reprinted). xxiv +464 pp. Rs. 135.

This collection of proverbs is a selection from the thousands of proverbs that the Author has come across when reading Tamil books and conversing with Tamil people.

The Author in-help from various Tamil proverbs collections, Tamil story Books and Sastras. Dear as these beautiful proverbs are to Tamil people, they were unknown to the Europeans. The Author has tried to make the application of each proverb clear and dividing them into families so as to see what the proverb teach us. We get an insight into the social, ethical or domestic thoughts contained in these proverbs.

The author finds Tamil proverbs referring to vanity and ostentation outnumber the English and are at the same time very pointed. Those in a classified collection of Tamil Proverbs, no end to the Tamil proverbs on the wicked tendency in the human race to see their enemies destroyed.

Conversational Ladakhi—by Sanyukta Koshal. Delhi, Motilal Banarsidass, 1982. lii +798pp. Rs. 200.

This is the first language teaching manual which attempts teaching standard spoken Ladakhi to non-native adult learner. Learning a second language does not involve only the inculcation of the ability to manipulate all the language structures utilizing the appropriate lexicon of the language, it also involves learning the rules which govern the socially acceptable language use in specific contexts of verbal interaction thus enabling the user to approximate as closely as possible the social norms of language behaviour. The present work aims at developing not only the language competence of the learner but also his communicative competence in Ladakhi. The series of graded learning experiences provided in this text will result in the learner using the Ladakhi Language with ease and facility with the native speakers of Ladakhi in the Ladakhi speaking environment. The work is based on the author's intensive study of the Ladakhi language and society for over a decade and clearly attests that the author has not only analytically arrived at the rules of Ladakhi grammar but has also discovered the conditions and constraints governing Ladakhi usages in specific contexts. The present teaching-learning material introduces the learner to a series of social situations of language interaction slowly and gradually when he is exposed to the Ladakhi society and culture. As the first teaching-learning text for the adult learner of Ladakhi, it is a signal contribution to the language learning materials and will serve as a unique vehicle for the spread and understanding of the Ladakhi people and their lifeways.

Decipherment of the Indus Script—by S. R. Rao. Bombay, Asia Publishing House, 1982. xxvii + 455pp. +xl pl., Biblio., Append., Abbrev. [ISBN 0210-40630-5]. Rs. 500.

Prof. Rao's methodology of the decipherment of the Indus Script and identification of the Indus language as Old Indo-Aryan, bearing close affinity with the language of the Rigveda, have been hailed by eminent epigraphists and linguists, including Dr. David Diringer, Director of the Alphabet Museum, Cambridge, Prof. P. B. Desai, Dr. R. S. Panchamukhi, Dr. B. Ch. Chhabra, former Chief Epigraphist and Joint Director-General, Archaeological Survey of India, Prof. K. D. Bajpai, President, Epigraphical Society of India, Prof. F. N. Souza (U.S.A.) and Dr. Katscher (West Germany). Prof. (Mrs.) Annleu Kammenhuber, Munich) recognises the validity of the analogy between Late Harappan and North Semitic alphabets, and Prof. W. W. De Grummond (Tllahassee) endorses Prof. Rao's views about the affinities of the Harappan Language with other Indo-European Languages.

This is an indispensable book for all students of Indology, history, epigraphy, archaeology, linguistics, sociology and anthropology. Even a non-specialist who is interested in the Aryan problem and the history of writing will benefit from this well-documented research work based on archaeological and linguistic evidence.

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The book is profusely illustrated with grids, charts, maps and photographs. For the first time more than 1500 carefully drawn Indus inscriptions are listed and analysed. The 'Harappan chrestomathy' gives the etymology of every Harappan word and traces, wherever possible, its relation to other Indo-European words.

The general index is supplemented by an Index of Harappan and Sanskrit words.

Dhātvarthavijñānam—Ed. by Bhāgiratha Prasāda Tripāthī. Varanasi, Research Institute, Sampurnananda Sanskrit Vishvavidyalaya, 1980. ठ + २६० पृ० । (Sarasvati Bhavan Studies. 28). Rs. 31.

This unique text on 'the science of meaning of Root' is published under Sarasvatībhavana Studies Vol. No. 28. It deals with the authentic and marvellous explanation on the change of meanings of roots in an elaborate way. The text consists of seventy-five 'Dhātus', such as, ag, arh, āp, kram, gam, ci, jap, tan (tanu), dā, pā, pū, bhū etc., and its practical meaning. The edition contains the index of unchangeable roots, the applied roots, Pāṇiniyān aphorisms, uṇādi aphorisms, vārttikas with Mahābhāṣya-Kāśikā, Nighaṇṭu-nirukta citations. The book refers to the indexes of important words from other texts, words from other languages, works on Grammar, the meaning of roots, the sayings of the Vedas and the Upaniṣads, the names of writers of other texts on the subject. In this way, the book meets the scholars and students of Grammar and Linguistics need for the knowledge of Sanskrit roots.

—Bijanbandhu Samajdar

Eng.-Hindi Vocabulary for Higher Standard and Proficiency Candidates or "The Right Word in the Right Place"—Ed. by D. C. Phillott. 2nd Enlarged Edn. New. Delhi, Bahri Publications Pvt. Ltd., 1982. xv +334 pp. Rs. 100.

This is a unique book. As the title suggests, it offers English-Hindustani equivalents in vocabulary. But it does more. It catches important nuances of meaning and thus offers an exceptional aid to translators engaged in translating from English to Hindustani and the other way round. In this process it gives an additional insight into the question of how meaning should be approached in preparing bilingual dictionaries. To put it with the author, "Nearly every word acquires secondary meaning in addition to its primary meaning." Entry after entry exemplifies this process and gives important information in this area.

This dictionary is also helpful at a level higher than the word. Very meaningfully, the author reminds his readers that translating is not a mere act of replacing a word or phrase, in one language with that of another. It is expressing the thought and idiom of one language in the thought and idiom of another. Thus the dictionary very helpfully points out that the idiom "to cast pearls before swine" can more accurately be translated in Hindustani by "to play a lute before a buffalo". It is hoped that this edition will meet a very long-felt need of bilingual learners, translators, lexicographers and researchers.

First European Tamil Grammar: A Critical Edition, —by Hane J. Vermer; English Version by Angelika Morath. Heidelberg, Julius Gross Verlag, 1982. 166pp. [ISBN 3-87276-274-5].

In the middle of the 16th Century, The Portuguese Jusuit Father Herrique, Henriques, despairing of his Indian interpreters, began the auduous task of learning the Tamil language himself. He had been in India for just one year. After only five months he was able to preach in Tamil. After another year, in 1549, he bagan to write a Tamil grammar, with which the language would be taught to his fellow missionaries. The book was completed in 1552, but revised continuously in the following years. It was never printed. The copy, found but Father Thani Nayagam in the National Library of Lisbon (cod. 3141) bears the title 'Sumario da Arte malauar'. It is the first Tamil grammar written by a European and the first Western Grammar of a non-European language which shows and makes use of the foreign script for teaching purposes. The critical edition contains a short forward in English, presents the Portuguese text followed by editorial notes, and ends up with a list of more than 300 Tamil words occurring in the grammar book.

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Grammar of the Kannada Language comprising of the three dialects of the language (ancient, medieval and modern)—by F. Kittel. New Delhi, Asian Educational Services. 1982. vi +483 pp. Rs. 95.

It is a reprint of the book of the same name published in 1903 by the Basel Mission Book and Tract Depository, Mangalore. It is based on Kesava's Sabdamanidarpana. The terminology of this Grammar is simple and fit for the three dialects of Kannada. The author lived in Germany while the printing was carried on in India. The proofs were therefore not read by the author. Hence there is a big list of corrections and Additions too at the end of the book.

Grammar of the Persian Language—by William Jones. 7th Edn. William Jones. New Delhi, D. K. Agencies, 1982. (Reprinted). xxiii +197pp. Rs. 80.

After acquainting the student with the 32 characters of the Persian alphabet and the mode of writing them from right to left, Sri Jones elucidated the fundamentals of Persian grammar—its morphology, analysis and syntax with profuse illustrations. The most attractive feature is that he uses verses by famous Persian poets as illustrations. This elevates a dull grammar to quite another plane. As one of the chief beauties of the Persian language is the use of compound adjectives, Sir Jones devotes a section of his book to explaining the principles of derivation of words, with suitable examples. The chapter on versification would prepare the base for understanding the poetic measures of Persian.

A reproduction of a Persian fable with its English translation is another interesting feature. A catalogue of valuable Persian books in philosophy, poetry and history and a specimen of the three forms of writing Persian—Niskhi , Talik and Shekesteh from the rest of its contents. The 50 pages index of Persian words with their English equivalents was compiled by Mr. Richardson.

Even today, two centuries after it was first published, this grammar can effectively serve the needs of the student of the Persian language. It will also be of interest to scholars of Oriental Studies.

Grammar of the Tulu Language—by J. Brigel. New Delhi, Asian Educational Series, 1982 (Reprinted). 139 pp. Rs. 80.

To introduce the readers with the Tulu language grammatically this is a first attempt of its kind. Being a maiden attempt although it cannot claim perfection all the way but there is no doubt that the book will be of great advantage to those who take a great deal of interest in the south Indian language. Each and every aspect of the language which could be important from the grammatical point of view has been illustrated in detail with the help of the English so that the readers can get the nerve of the language. They will not only benefit the linguists but it will also do a great deal of favour to the speakers of Tulu language also.

Hindu Religion and Culture: An Outlook—by Suresh Chandra Chaudhuri. Chandausi, Asha Prakashan, 1982. xiv +122 + xpl. Gloss. Rs. 50.

The book is an attempt to make available to the readers the fundamental concepts of Hindu Religion and Culture. Help from the Vedas, Dhammapada, Guru Granth Sahib, Bhagwat Purana, Manusmriti, Kamasutra, Gita, Yog Darshan etc., has been taken by the author in compiling this information. Quite interesting things about the Hindu Religion and Culture, its history, moral conduct, ceremonies, Ashram and Varn system, Festivals etc., have been written. Some wise words collected from the works of Chanakya, from Vedas, Guru Granth Sahib, Gita, Dhammapada etc., have also been given. There is a glossary of ten pages at the end.

Historical Grammar of Ardhamāgadhi—by Satya Swarup Misra and Haripriya Misra. Varanasi, Ashutosh Prakashan Sansthan, 1982. viii + 132 pp. Biblio. Rs. 45.

A Historical Grammar of Ardhamāgadhi by Dr. Satya Swarup Misra & Dr. (Mrs.) Haripriya Misra fills up a big gap being the first major study

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in the subject, since it presents a systematic, comprehensive and explicit picture of the history of Amg. The book contains three major parts : Introduction, Phonology & Morphology.

The Introduction is very useful as it contai ns special features of OIA, MIA, various stages of MIA, and individual dialects of various stages of MIA, viz. Asokan, Pali, B.H.S., Niya, Maharastri, Sauraseni, Magadhi, Paisaci and Amg etc.

Phonology contains the details of the development of Sanskrit vowels and consonants (initial, medial, final, simple and conjunct consonants) in Amg. and in the reverse order the work has traced the history of each Amg. vowels and consonants from Skt. All the normal and exceptional treat ments of sounds have been included.

In Morphology the work presents the history of case-endings and various nominal declensions and pronominal declensions, history of the numerals, history of the personal endings, history of the present, preterite and future formations of the verb. Finally, the work closes with the history of participles, gerunds and infinitives. The full fledged Word Index adds to the utitlity of the work.

Indus Script Deciphered—by M.V.N. Krishna Rao. Delhi, Agam Kala Prakashan, 1982. xv +203 pp. +xxiii pl. Biblio., Append. Rs. 250.

Based on scientific methods and sound logic Indus Script Deciphered reveals a syllabic stage in the evolution of the writing systems of the world. The decipherment also proves that the Aryans and Asuras—a mixed race—with the background of common religion and culture are no new comers to this land, but inhabited the Indus valley from time immemorial till they got separated at the end of the Indus Civilization.

Known to the people of the contemporary civilizations as Aryans, this mixed race was one of the four great races of mankind who inhabited the ancient world, the other three being; Semitic, Hamitic and Turanian.

The deciphered names of gods, kings and dynasties, cities, temples and countries, besides a host of other things make significant contribution to the extension of the horizons of history. The life of a forgotten people of the great civilization bubbling with the activities like wars, religion, culture, trade, navigation and writing unfold itself in the pages of this book.

Introduction to Sanskrit : A Self-Teaching Intensive Course in Sanskrit—by Madhusudan Mishra. Delhi, Tara Prakashan, 1982. xiii +384 pp. Rs. 80.

For centuries the students had been asked to study Grammar for twelve years to be at home with the Sanskrit language. The early European scholars had almast to undergo the same exercise, but what they brought out for their pupils was somewhat different. In the beginning, the terms of the Hindu grammarians were uncouthly fitted in the western grammatical scheme, which were later on gradually given up. After several stages of simplification the Sanskrit grammar has now been reduced to the actual requirements of the classical texts. Macdonell's or Stenzler's revised grammars perhaps represent the points of culmination. But these scholars had in their mind only the Western students who had studied Greek and Latin before taking up Sanskrit. Therefore mule hate hatam sarvam may be the first exercise in a western Sanskrit Grammar, but an Indian teacher may be puzzled when asked to explain this sentence to his students in the first lessons.

Therefore, we require a primer of Sanskrit which does not anticipate the knowledge of any other language. The structure of Sanskrit itself is to be revealed to the student.

The noted peculiarity of this book is that it gives exercises on transformation of sentences. Its value will be realised only when the exercises are taken up.

Introduction to the Kharia Language—by Gagan Chandra Banerjee. New Delhi, Bahri Publications Pvt. Ltd., 1982. 45pp. Rs. 35.

The book gives a short account of the Kharia language spoken in and around the districts of Lohardaga, Manbhum, Singhbhum and a few adjoining areas of Bihar. Having been mixed with the Mundas, the language of the Kharias has been greatly influenced by the Mundari dialect. The tribe lost many words of their own language and in their place took Mundari words. A few Uraun

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words are also found in Kharia. This book contains grammar of Kharia. After the grammatical part come a few short sentences with their meanings in English. Lists of different parts of speech of English words in alphabetical order have been given with their equivalent Kharia words. Similarity between the Kharia, Mundari and Uraun dialects has been shown both with regard to grammar and vocabulary.

Linguistic Study of Dharmasāstras—by Sudhi Kant Bhardwaj. Rohtak, Manthan Publications, 1982. xvi +297 pp. Biblio., Append., Translit. Rs. 135.

Dharmasutras, being one of the three ingredients of Kalpasutras viz. (1) Srautasutras (2) Grhyasutras and (3) Dharmasutras, form an important part of Vedic literature and reveal striking linguistic peculiarities. The later part of Vedic literature as they are and represent the transitional phase of the Sanskrit language gradually transforming from Vedic to Classical form, a linguistic analysis of Dharmasutras is indeed a landmark in the path of tracing the development of Sanskrit language. Equipped with the traditional background and modern methods of research, the author has displayed a rare acumen and perseverance analysing the structure of language of Dharmasutras. He has, in special dealt with the archaic and uncommon uses not conforming to the rules of Panini. The study is spread into ten chapters namely (1) phonology, (2) Sandhi, (3) Declension, (4) Conjugation, (5) primary Derivatives, (6) Secondary Derivatives, (7) Compounds, (8) Syntax, (9) Genders and Numbers and (10) Vocabulary and Semantics. Besides, it contains an exhaustive introduction throwing a new light on various intricate problems such as date, authorship, place etc., of Dharmasutras in the light of linguistic findings.

The work being a remarkable contribution and substantial addition to the extant knowledge in the field of Sanskrit linguistics, will open new vistas of probe in the transitional phases of the development of Sanskrit language.

Malayalam and English Dictionary—Comp. by H. Gundert. New Delhi, Asian Educational Services 1982 (Reprinted). xiv +1116 pp. Rs. 150.

This is a reprint of an earlier edition of the Malayalam and English Dictionary which was printed by Basel Mission Book and Tract Depository in 1872—more than 110 years ago. It is the result of 25 years study of the language by Dr. H. Gundert, who was a missionary and who took words from all the available resources—from the lips of speakers of all ranks, castes and occupations, from the letters and records of many different districts and from the written in prose and poetry of every age.

Nepali Grammar and Vocabulary—by A. Turnbull; Ed. by R. Kilgour. 3rd Edn. New Delhi, Asian Educational Services, 1982. 185 pp. Append. Rs. 80.

This is a Grammar of the Nepali tongue, as spoken at cosmopolitan Darjeeling, attempted by Christian missioneries, who have translated the whole Bible in Nepali. There is a vocabulary also added to it, which covers 30 pages. It will prove of great help to those, who are interested in learning Nepali language, which was called as Parbate or Parbatiya, the language of the Gorkhas, who have ruled Nepal since 1768. It is really a dialect of Hindi, akin to those of Rajputana, very like kumaoni and Garhwali and spoken from Gogari to the Sankhassi River.

Nominal and Verbal Formations in-p in Sanskrit —by Batakrishna Ghosh; Tr. from the French by Dilip Kumar Biswas. Calcutta, Sanskrit Pustak Bhandar, 1982. xii +133 pp. Append. Rs. 90.

"...your work brings something new into India and marks a real epoch". This was the tribute paid by professor Wackernagel, author of Altindische Grammatic to the late Batakrishna Ghosh (1905-50) who within his brief life-span, left a brilliant and permanent impress on the domain of Indological research through a number of authoritative publications. Scholars are familiar with his Collection of Fragments of Lost Brahmanas (1935) Linguistic Introduction to Sanskrit (1937), critical edition of the Vyasa-Smriti (Vyavahara Chapter) 1944, Hindu ideal of Life (1947), and a series of learned papers on different Indo-European languages, as well as on aspects of Sanskrit Grammar and Indian philosophy. He is also

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well known for his excellent English translations of Professor Julius Jolly's Recht und Sitte (1896) and Prof. Wilhelm Geiger's Pali Literature und Sprache (1916) under the respective titles of Hindu Law and Custom (1928) and Pali Literature and Language (1942). The present work is the English verson of one of the earliest philological studies of this eminent scholar, that has so far remained little known to the Indian academic world.

Prabandhacintāmaṇi or Wishing-Stone of Narratives; Composed by Mertunga Ācārya—Tr. by C. H. Tawney. Delhi, Indian Book Gallery, 1982 (Reprinted). xx +236 pp. Rs. 75.

The present work is an English translation of the Sanskrit text Prabandhacintāmaṇi composed by the Jain Acarya Mertunga at Vardhamanapura in V. S. 1362. Mr. C. H. Tawney, and honorary member of the Asiatic Society of Bengal, undertook this work at the suggestion of the late Hofrath Professor Buhler who had his life long aspiration to remove the reproach frequently directed against Sanskrit literature that, with the single exception of the Rajatrangini, there is to be found in it no work meeting the title of history. The Prabandhacintāmaṇi belongs to that class of compositions, the existence of which does to a certain extent, blunt the edge of this reproach; the other compositions being Vikramankadevacarita, Gaudavaho, Prthivirajadigvijaya and Kirtikaumudi etc.

The present work is one the many sources from which the Forbes's Ras Mala, every page of which reflects the author's careful and conscientious study of the history, literature and antiquities of Indian people, was compiled. The traditions recorded by the jain monk are of great value not only to a student of Indian history, but also to folklorists and anthropologists. The facts of the history are often confirmed by inscriptions and other evidence of a trustworthy kind. While estimating the comparative value of the various narratives, those dealing with individuals, preceding the time of author by a century or two, deserve more crudence than those embodying traditions about more remote epochs.

The sections dealing with Vikramoditya and Salivahana are of more interest to the folklorists and to the students of religion.

प्राकृत भाषाओं का तुलनात्मक व्याकरण एवं उनमें प्राक्-संस्कृत तत्त्व—ले० के० आर० चन्द्र। अहमदाबाद, प्राकृत विद्या मण्डल, १९८२। x+१३६ पृ०। रु० ३।

प्रस्तुत प्राकृत व्याकरण ग्रंथ की रचना प्राकृत भाषा के प्रारम्भिक एवं उच्चस्तरीय विद्यार्थियों की आवश्यकताओं को ध्यान में रखते हुए की गई है। विद्यार्थियों की सुविधा के लिए विषय के निरूपण में लेखक ने तुलनात्मक एवं ऐतिहासिक दृष्टिकोण अपनाया है तथा जहां तक संभव है विषय के आधुनिक तथ्यों का यथाशक्य समावेश किया है। प्राकृत भाषा के विद्यार्थियों के लिए यह पुस्तक उपयोगी सिद्ध होगी।

प्राकृत व्याकरणम्—ले० हेमचन्द्र। भावनगर, श्री जैनआत्मानन्द सभा, १९८०। १६+२८४ पृ०। रु० २०।

This txet is published under Śrī Ātmānanda Jain Granthamālā Series No. 94. The Ācārya Hemcandra (1088 A.D.-1172 A.D.) wrote 'Siddhahemaśabdānuśāsana' in Sanskrit. The eighth chapter of this book deals with Prākṛta grammar. The text consists of four pādas, each pāda dealing with the essential aspects of Prākṛta grammar. Pada I contains the definition of 'Prākṛta', 'Sandhi' and its rules. It shows the rules of consonant, 'Anusvāra', gender and 'Visarga'. Pāda II is devoted to the procedure of 'Dvitva', interchange of consonant, kṛta and taddhita suffixes and use of indeclinable words. Pāda III describes the formation of word, pronoun, number and the rules of vibhakti. Pāda IV explains 'Dhātus' and recounts the kinds of Prākṛta : Śaurasenī, Māgadhī and Paiśācī. Accompanied by 'Tattvaprakāśikā Vṛtti' the work elucidates each and every rule in an elaborate and distinct way. The book is documented with the index of technical words on grammar and an alphabetical index of sūtras.

—Bijanbandhu Samajdar

पूर्वोत्तर भारतीय भाषाओं के सर्वनाम (हिन्दी, बाड़ला, असमियाँ, मैथिली, मणिपुरी और

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ओड़िया)—ले० महेन्द्रनाथ दुबे। वाराणसी, शक्ति प्रकाशन, १९८०। ९४पृ०। (राष्ट्रीय एकता भावना ग्रन्थमाला)। रु० २५।

धर्म की भाँति ही भाषा को भी बड़ी चतुराई से दूरी पैदा करने वाले हथियार के रूप में इस्तेमाल किया जा रहा है। इस देश की भाँति-भाँति की भाषाओं में उन्हें टुकड़े-टुकड़े होने की गंध आती है! और एक भाषा-भाषी को दूसरे से नाना छल-बल से अलग किया जा रहा है। जो हमारी श्री है, सम्पन्नता है, उसे ही विपन्नता का आधार बनाया जा रहा है।

निश्चय ही हमारी सारी भाषायें इस देश की विभूतियाँ हैं। यदि उन्हें आत्मीयतापूर्वक निरखा-परखा जाये, तो उनमें आपसी एकता के अनेक महत्व-पूर्ण अंश दिखाई पड़ेंगे।

यहाँ मेरा मूल अभिप्राय पूर्वोत्तर भारत की भाषाओं के सर्वनाम रूपों से परिचय कराना रहा है, किंतु इस परिचय के क्रम में भिन्नता में अभिन्नता के समुज्ज्वल जो तत्त्व दृष्टिगोचर होते हैं, वे विभिन्न भाषा-भाषियों को एक दूसरे को समझने में, एक करने में सहायक हुए, तो मैं अपना श्रम सफल मानूंगा।

Śabdaprāmāṇyam in Sābara and Kumārilla: Towards a Study of the Mīmaṃsā Experience of Language —by Francis X. D'sa. Vienna, Institut fur Indologie der Universitat Wien, 1980. 218 pp. (Publications of the De Nobili Research Library Ed. by Gerhard Oberhammer. 7). Rs. 100.

The term pramāṇam refers primarily to the source of experience. Accordingly *Śabda-pramāṇam* is Śabda inasmuch as it is the source of experience. Therefore the peculiar Mīmāṃsa understanding of Śabda has a number of aspects like Śabda, Śabdārtha, Śabdārtha-sambandha and Vākyārtha.

The book has been divided into three parts. The first part gives the introduction to the Mīmāṃsā, i.e. meaning and metaphor in the Mīmāṃsā, Śabara's Tarkapādaḥ and Dharma in the Mīmāṃsā. Part two deals with Śabdaprāmāṇyam in Śabara and the Early Mīmāṃsā. Part three expounds Śabdaprāmāṇyam in Kumārila.

The book is documented with Preface, Bibliography, Index of Authors, General Index and Index of Sanskrit words.

Saṁgharakhita's Vuttodaya: A study of Pāli Metre—Tr. by R. Siddharatha. 2nd Edn. Delhi, Sri Satguru Publications, 1982. 54 pp. Rs. 50.

The book, Vuttodaya—A study of Pali metre written by Saṁgharakhita is the only available work on Pali prosody. It is based on the Vritta-ratnaraka of Kedarbhatta. The book has been very popular both in Burma and Ceylon. In Burma several Commentoriest have been written by various scholars.

The present book contains six chapters which deals with, the names and signs : Mattavutta; the regular metre; Partly regular metres; irregular metres, Chappaccaya.

The book is a must for scholars of Pali and Buddhist studies.

Sanskrit-English Dictionary—Comp. by Theodore Benfey. New Delhi, Milan Publication Services, 1982 (Reprinted). xi +1145 pp. Rs. 150.

At the time of the compilation of this great work by Theodore Benfey, the earliest version of Wilson was not available to interested readers nor was the well known Yates's Abridgement easy to lay one's hands on Dr. Goldstucker's monumental work was yet under preparation. There were indeed some better efforts in German, but the needs of the English readers and researchers were enormous with regard to the study of Sanskrit in a meaningful manner. Benfey's compilation filled the glaring void and contained all that a keen student was likely to require. It specially included all the words occurring in the different chrestomathies and selections generally in use (like Lassen's anthology, Benfey's own Chrestomathy, Bopp's Nala. Johnson's Mahabharata selection etc.) and in the texts usually consulted by students like Hitopadesa, Pinchatantra, Manu's Laws, Cakuntala, Vikramorvaci, Uttaramacharita, Malatimadhava, Uttaramacharita, Malatimadhava, and Meghaduta as well as an almost exhaustive com-

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pilation of words likely to occur in the general classical literature. References had been added to the greater part of the meanings, and sometimes explanations of passages also as far as feasible in a short space.

The etymology of every word has been given within the realm of the possible. As Sanskrit is of the greatest use in the study of comparative Grammar, Benfey has also added at the end of principal articles, the kindred words in the Greak, Latin and German (particularly the Gothic and Anglo-Saxon) languages.

Sanskrit Texts on Phonetics : A Collection of Śikṣā Text reproduced from the Papers of the Late Prof. Raghu Vira. Ed. by Lokesh Chandra. New Delhi, International Academy of Indian Culture, 1981: 696 pp. (Śata-Piṭaka Series: Indo-Asian Literatures.) Rs. 200.

The 'Collection of Śikṣā texts' on the theory of phonetics as a part of the Vedāṅgas is published under Śatapiṭaka Series, Volume No. 282. It deals with the authentic explanation on the different aspects of phonetical rules in an elaborate way. The text, closely connected with the Saṃhitās of the Veda, is very essential for the correct pronunciation and accentuation of the mantras. This edition consists of eighteen Śikṣās allied to the Vedāṅga viz., Vyāsa-śikṣā, Āraṇya-śikṣā, Vāsiṣṭha-śikṣā, Āpiśali-śikṣā, Śaisirīya-śikṣā, Śaunakīya-śikṣā-vyakhyā. Vyāsa-śikṣā deals with the rules of consonant, use of 'Ṣa' and 'ṇa, method of pronunciation, definition of technical terms, formation of 'Kṛt' prefixes and Sandhis. Āraṇya-śikṣā explains rules of accents 'Udātta', Anudātta and Svarita. Vāsiṣṭha-śikṣā-contains the rules of Short-long and 'Pluta' svaras. Thus the book presents a complete understanding of grammar and phonetics in this collection.

—Bijanbandhu Samajdar

Sanskrit Tibetan-English Vocabulary—by Alexander Csoma De Koros. 2nd Edn. Vol. II. Delhi, Sri Satguru Publications, 1982 xiv +129—390. pp. Rs. 300.

This work is a unique contribution to the art of Lexicography. In the scheme of presentation it follows the usual course. The Sanskrit word is followed by its Tibetan synonym and English equivalent. For instance, the word danta-mamsa is followed by the corresponding Tibetan word, and the Tibetan word is followed by its English synonym.

Principally it is designed for the benefit of English-knowing reader who desires to be taught Sanskrit as well as Tibetan vocabulary he comes across in his study of Sanskrit and Tibetan literatures with their manifold branches of learning. Further, the Vocobulary is arranged, not in systematically. It is divided, as in Amara's Lexicon into well-conceived vargas (sections) in relation to a set of things or objects.

The Vocabulary serves twofold purpose; (1) It helps the English knowing Sanskrit scholar to pick up Tibetan and correctly interpret Sanskrit words which hitherto evaded his graps (2) It equips the scholar with a vast store of knowledge preserved in the Tibetan translations of rare and valueable Sanskrit texts that are lost in their original form for ever.

Sanskrit Vocabulary is put in Roman scripts and marked with diacritical signs. It would become easier for the English reader to pronounce Sanskrit words correctly.

संस्कृत व्याकरण की रूपरेखा—ले० यज्ञवीर। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८२। १०२ पृ०। रु० २५।

स्नातकोत्तरीय छात्रों के ज्ञान के लिए प्रस्तुत पुस्तक के संस्कृत-व्याकरण का क्रमबद्ध एवं व्यवस्थित इतिहास सहज एवं ग्रहणीय भाषा में प्रस्तुत किया गया है। इस क्रम में प्रत्येक व्याकरणाचार्य के जीवन का संक्षिप्त परिचय, उसकी महत्वपूर्ण रचनाएं, उनकी समीक्षा व तत्सह उन पर अन्य विद्वानों के मतों का समावेश भी किया गया है। संस्कृत व्याकरण से परिचय प्राप्त करने के इच्छुक व्यक्तियों के लिए यह पुस्तक अत्यंत ज्ञानवर्धक सिद्ध होगी।

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Structure and Meaning—by Dipti Sharma, Delhi, Nag Publishers, 1982. iii+147+ivpp. Biblio. Rs. 50.

This monograph presents a formational and semantic analysis of Samasa, Taddhita, Tinanto, Kridanta and Nan. In the chapter on Tinanta both the underived and derived stems have been dealt with. The theoretical analysis is amply substantiated by examples culled from firmly established language situations furnished by the prose dialogues of four classical plays—Bhasa's Svapnavasavadattam, Kalidasa's Abhijnanashakuntalam, Shudraka's Mricchakatikam and Vishakhadatta's Mudrarakshasham.

Sunit Kumar Chatterji Commemoration Volume—Ed. by Bhakti P. Mallik. Burdwan University of Burdwan, 1981. ii+32pp. Rs. 25.

This book, which contains learned articles, contributed by distinguished scholars in linguistics of the country and abroad has been published by the University of Burdwan as "Sunit Kumar Chatterji Commemoration volume") Professor Chatterji was one of the greatest Linguistics of the world of the Twentieth Century and associated with many societies of repute. He was a great scholar and took very keen interest in Indian History, Culture, Art, Literature and Mythology etc.

There are 31 articles in this book and they make very interesting reading. One adds much to one's knowledge by reading his book.

Tibetan for Beginners and Travellers—by Melvyn C. Goldstein. Kathmandu, Ratna Pustak Bhandar, 1982. 62pp. Rs. 25.

It is quite useful for those, who plan to visit Tibet and to talk a few sentences in the Tibetan language with the people there. It is to enable to talk only and not to write also?

Topics in Hindi Linguistics. Vol. 2—Ed. by Omkar N. Koul. Chandigarh, Bahri Publications Pvt. Ltd., 1982. v+204pp. Rs. 65.

'Topics in Hindi Linguistics' Vol.II includes research papers on different aspects of Hindi syntax written by prominent linguists and language teachers who have taught Hindi as a second or foreign language at different Universities and have been actively engaged in linguistic research on Hindi.

The contributors of this volume are Anoop Chandola, Colin P. Masica, S.K. Verma, Yamuna Kachru, Cincence Porizka, Klaiman, K.V. Subbarao, P. Satyanarayana and Omkar N. Koul.

Unfolding the Petals: A New Sanskrit Grammar—by David Teplitz. New Delhi, Tulsi Publishing House, 1982. 466p. Rs. 200.

Unfolding The Petals represents a new approach to learning Sanskrit that has been proven in a classroom setting, as well as in its intended application as an independent self-study course. It is partly a synthesis of previous texts, but breaks away from stiff traditional teaching methods in favour of a more organic approach. Its clear, understandable writing guides the students forward in a natural learning process which not only enables progressive growth and understanding of the language itself, but also unfolds a deeper perception of the underlying philosophy so integral to its structure. Sanskrit is shown to possess a non verbal quality of meaning that is felt, rather than being heard or spoken. This understanding is a source of inspiration as learning proceeds and each philosophical term develops layers of meaning. The ancient meditation technique of samprasarna and Sabda Brahma-Mantra-Yoga are an additional benefit of the course and will avail the student that works with dedication, discipline and detachment, to yet a deeper knowledge of the message of this language and a spiritual growth. Finally, this text forms an organic whole in providing its own Sanskrit-English and English-Sanskrit glossaries and appendices including comparative language tables. Every comprehensive language effort has been made to create a comprehensive independent course of study leading to secure skills and the luminous meanings written into every letter of the great scriptures that have come down through the ages to us in this timeless language.

उपसर्गार्थ चन्द्रिका (A Thesaurus of Sanskrit Prepositional Verbs)। तंत्रायं पञ्चमोऽपचिश्मः खण्डः परि-उप) —ले० चारूदेव शास्त्री। देहली, सुरभि प्रकाशन संस्था, १९८२। vi+817—1159 पृ०। रु० ८०।

The author has surveyed the Vedic literature, the

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Samhitas, the Brahmanas, the Sutras (Srauta, Grhya and Dharma). The language of these ancient works is rich with prepositions. The seers have a predilection for the use of the prepositions. They would use a single root and prefix to it a preposition to express an action or a modification of it. For each additional modification, they would have an additional preposition; thus a root carries sometimes as many as five prepositions. There is little like it in the later literature, termed classical. Prepositions there are, but they are few and far between. The wealth of meanings is missing here, Strikingness too is gone.

The Epics, the Ramayana and the Mahabharata match with the Vedic Texts in the use of the Sanskrit Prepositions. Here we find a copious use of the prepositions with an abounding variety of sense, almost as striking and charming as that met with in the Vedic literature.

The author has discussed threadbare the time-honoured several theories about the function of the Sanskrit preposition, and has brought to bear on the subject quite new material, fresh lively evidence, for a correct appraisal.

वैदिक-हरयाणवी शब्दकोश—सं० जयनारायण कौशिक। दिल्ली, संस्कृति चेतना प्रकाशन, १९८२। ४८ पृ०। रु० १५।

वैदिक-हरयाणवी के इस कोश में वैदिक शब्द एवं उसके हरयाणवी पर्यायवाची दिए गए हैं। परिशिष्ट में वैदिक तथा हरयाणवी के बीच उच्चारण संबंधी भेद-उपभेदों को भी सोदाहरण दिया गया है। इस पुस्तक के अध्ययन से पाठकों को दोहरा लाभ होगा। एक ओर जहाँ वेदों की भाषा के स्वरूप का ज्ञान होगा वहीं दूसरी ओर वे हरयाणवी से भी परिचय प्राप्त करेंगे।

LITERATURE

Stories from the Raj from Kipling to Independence—Ed. by Saros Cowasjee. London, Bodley Head, 1982. 272pp. Gloss. [ISBN 0-370-30456-X]. £ 7.50.

India with its varied terrain, peoples and problems is a setting which has always attracted writers. This anthology of short stories successfully proves that Anglo-Indian literature has far more excitement to offer than the well-known names of Kipling and Forster, that in fact Anglo-India produced a large and fascinating body of fiction. The stories, chosen on grounds of literary merit rather than any other criterion, all show some interesting interaction between the British and Indian people. As Paul Theroux says in his preface, "Saros Cowasjee has rendered us a great service by disinterring these stories and bringing so many of these writers out of an undeserved obscurity. Amazingly, half of them are women? These are more than documents of a dead past and colourful stories of a half forgotten time; they are part of a romance and terror of India, which was also an English adventure, made accessible and lighted by the imagination."

MEDICINE

Allopathic Cikitsādarśa: Ideals of Allopathic Treatment—by Shiva Dayala Gupta. Varanasi, Chaukhambha Orientalia, 1982. 8+504 pp. (Jaikrishandas Ayurveda Series.45). Rs. 60.

चिकित्सा विषय के जिज्ञासुओं के लिए प्रस्तुत पुस्तक में सामान्य चिकित्सा संबंधी आवश्यक जानकारी अधिकाधिक संकलित करने का प्रयास किया गया है। सामान्य निदान एवं चिकित्सा के अतिरिक्त शल्य-क्रिया औषधिविज्ञान, प्रायोगिक पद्धतियाँ जीवाणु विज्ञान एवं रोगों की रोकथाम संबंधी आवश्यक विवरणों की भी यथा स्थान आलोचना की गई है। पाठकों की सुविधा के लिए पुस्तक की भाषा सरल रखी गई है एवं केन्द्रीय सरकार द्वारा निर्णीत पारिभाषिक शब्दों का ही सर्वत्र प्रयोग किया गया है। चिकित्सा विज्ञान के विद्यार्थियों तथा चिकित्सकों के लिए हिन्दी में अपनी कोटि की यह प्रथम पुस्तक है।

MUSEUMS

Museum and Defence Studies in India—by Dilip Kumar Roy. Calcutta, Naya Prokash, 1982. xii+166pp. Biblio., Append. Rs. 65.

'Defence Studies' is an interesting multi-disciplinary subject. In a free country its importance needs no

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explanation. Till date, no effective effort has been made in India to popularise the subject among the general mass of the country. The subject has also failed to acquire due recognition in the centres of learning. The book, "Museum and Defence Studies in India" is a pioneering attempt of the author to show in practical details how to popularise Defence Studies among the literate and illiterate mass of the country through Museum—a modern educational house and the best media for mass education in countries having low percentage of literary. The author has visualised the problems pertaining to museums of war materials in the country and has tried to solve them by his expert knowledge in this field.

The book will prove useful to students, research scholars, military historians, social scientists, indologists and general readers alike. As a unique study in an hitherto untrodden field in India, the present book will open new vistas of research in the fields of defence study and its related subjects for the benefit of the country and the people.

Museums Today—by Grace Morley. 2nd Edn. Baroda, Deptt. of Museology, M.S. University of Baroda, 1981. 173pp. Biblio., Pl. Rs. 20.

This is the second edition of the book 'Museums Today' though that today is changed now. The book is now uptodate, therefore, but it contains many interesting facts about the museums and their importance both for the Government and the Public.

The author has been the Director of the National Museum, New Delhi and is an authority on Museology, therefore she has given references of many museums of Asia, Japan, Nepal, China Thailand, France, Italy, Africa, U.S.A. etc.

The students of museology will learn a lot from this book, because it is the collection of the lectures which the author delivered before the students of this subject in Baroda. Others, who want to know about the various Museums in existence today will also find this book of much use. There are only four pictures of museums in the book.

MUSIC

Glimpses of Indian Music—by Gowry Kuppuswamy and M. Hariharan. Delhi, Sundeep Prakashan, 1982. viii +250pp. Rs. 150.

The subject matter in many books and articles which have appeared in different journals and souvenirs over the past few decades represent comprehensive research-oriented studies embracing various facets of music. But there is no publication which deals under one cover with the life styles and contributions of the great composers who have made Indian music what it is today. The present volume is an attempt to fill this lacuna.

There are altogether the biographies of more than 60 composers in the present publication beginning from Jayadeva, the author of the immortal Gita Govinda down to Papanasam Sivan of the present century. The selection of authors has been made with the consideration of their erudition and standing in the field of music.

The story of Indian music is largely the story of the different composers who have enriched it in diverse ways. As such the present volume portrays a cogent history of music in the context of the contributions of different composers who flourished from the 12th century down to the present day.

Indian Classical Music and Sikh Kirtan—by Gobind Singh Mansukhani. New Delhi, Oxford & IBH Publishing Co., 1982. xvii + 164pp. Biblio., Gloss., Append Rs. 48.

In the first part of this work, Dr. Mansukhani has dealt with the origin and history of Indian classical music. He has explained the fundamentals of the system and analysed competently the different aspects of major Ragas and Talas of Hindustani music. Though he does not minimise the value of instrumental music, he affirms that vocal music holds an important place in India and as such voice-training and modulation must get proper attention.

The second part of the book is devoted to a critical study of Kirtan—a traditional form recognised by the Indian Sangeet Natak Akademi. Kirtan is a special aesthetic form which blends the excellence of poetry with high melody. The Bhakti poets helped in the evolution of Kirtan. The Sikh Kirtan is a notable contribution of the ten Gurus.

The author examines the different styles of Sikh Kirtan and the Special features of the Ragas used in the Sikh scripture. For the first time, the notation of 31 Ragas of Guru Granth Sahab has been supplied with necessary particulars. The book is a work of research on an important musical tradition

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and deserves a place on the shelves of public and private libraries.

Intonation in North Indian Music: A Select Comparison of Theories with Contemporary Practice—by Mark Levy. New Delhi, Biblia Impex Private Limited, 1982. 224pp. Biblio. Rs. 100.

There is probably no aspect of North Indian classical music which illustrates better the divergence of theory and practice than the subject of intonation which is represented by the technical term, sruti. Many musicologists have obviously felt this to be a fundamental element of music theory and have devoted much effort and a great many words to the clarification of this issue. Part of the reason for this is undoubtedly the fact that the subject is open to differing interpretation, but it is equally obvious that there is something about microtonality which attracts the scholar, if not the traditional musician.

The difference between theory and practice is exemplified by the two terms, sruti and sur. The former, as usually defined, refers to a theoretical tuning frame work and presupposes that Indian music is composed of steady, discrete tones. The latter refers to performance practice, where specific surs may be oscillated, made weaker or stronger, sustained or cut short, merged with other tones, ornamented in particular ways—all in response to the exigencies of the rag, the specific phrase and the context within the performance. Whereas intonation is the main quality of sruti, it is only one of the variables in sur and it is thus not entirely surprising that an examination of sur in performance with just this parameter in view does not reveal a great deal of consistency.

Introduction to Tabla—by Shikha Ganguly. Delhi, Avon Book Co., 1981. 55pp. Rs. 30.

The art of Tabla playing is becoming more and more popular these days and has crossed the frontiers of India. This book, which is profusely illustrated and very well-written gives very useful knowledge about the principal parts of Tabla, tuning, how to play upon it, various terms and definitions, tala lipi, bol practice, tala and their thekas, hints for better playing and the various styles of tabla playing. It is useful both for beginners and sometime advanced students of Music.

The book contains a chapter on Mridanga or Pakhawaj to, because there is the Southern parts of India performs the same function which the Tabla performs in the North.

A good book for the lovers of instrumental music and for the students of the art of playing tabla.

Learn to Play on Flute—by Ram Avtar 'Vir'. New Delhi, Pankaj Publications, n.d. 48pp. (Learn Yourself Music Series). Rs. 30.

The author is a professor of music and he has tried to teach how to play upon a flute, a very cheap, popular and convenient musical instrument which has its origin in India and which was very dear to Lord Krishna also known as "Murali Manohar" "Bansidhar".

The book is interesting and useful, well-printed and nicely bound.

Learn to Play on Sitar—by Ram Avatar 'Vir'. New Delhi, Pankaj Publications, 1980. 56pp. (Learn Yourself Music Series). Rs. 35.

This is yet another book by Sangeet Acharya Ram Avtar 'Vir' in the Series "Learn Yourself Music" and tells about the most popular musical instrument Sitar. It is a detailed book and tells all about the Sitar, the sitting position, its handling, its different parts, tuning, position of grets, its maintenance etc. It is fully illustrated, which makes it all the more easily understood. Various styles of playing the sitar have also been shown and a list of comparative technical music words used in the book has also been given. The book is quite useful for the lovers of music, specially the Sitar. They can learn a lot from it.

The author has made a request in the Preface to convey his shortcomings, to him. We therefore, tell him that he should have kept the cover of the book as it was designed originally. The words "Revised under the benign guidance of Pt. Ravi Shankar" and 'for the first time incorporating lessons in both Indian as well as in Western narration, with many illustrations, should have been printed on the inner cover.

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Learn to Play on Tabla—by Ram Avtar 'Vir'. New Delhi, Pankaj Publications, 1977. 32pp. (Learn Yourself Music Series). Rs. 21 (Paperback); Rs. 30 (Hardbound).

The author of this book, who is a music professor has given in this small work the details of the various parts of a tabla, how to sit while playing upon it, the bols, time and speed tuning, maintenance of tabla and some exercises. He has also given some thekas with illustrations and some without illustrations. It is quite useful for the beginners. Its printing is satisfactory, but the printing of the blocks is not very satisfactory. The cover is however quite, attractive.

Ram Avtar 'Vir' has written many books in Hindi on music and the musical instruments. This is his first book in English and is quite a good attempt.

Recommended for all those who want to learn how to play upon a tabla.

Learn to Play on Veena—by Tara Balagopal. New Delhi, Pankaj Publications, 1982. 84pp. Rs. 40.

This book deals with 'Veena' as it has come down to us from India's traditional past. It gives history, technique of handling, exercises for the beginners, compositions of great composers with notation with ample illustrations. While it gives an impressive repertoire, it deals with practical fundamental holding, plucking and playing techniques in a meaningful objective manner to help students as well as connoisseurs of art as perhaps never been attempted earlier.

Oriental Music in European Notation—by A.M.C. Mudaliyar; Ed. by Gowri Kuppuswamy and M. Hari Haran. New Delhi, Cosmo Publications, 1982 (Reprinted). Rs. 275.

It is not always possible to express in written language every idea springing in the human brain. In a manner sufficiently clear to all, nor can any written language reproduce the thousand variations met with in the articulation of the same sounds or the pronunciation of the same alphabetical character—much less can it convey the peculiar impressions produced by gestures and other graces employed by effective public speakers. None but Musicians can realise the difficulties inherent to the task of clothing in any written language these intricate fluctuations and indescribable flexibilities of the human voice of the flights and sublime aspirations of the human soul. No notation however complete can fully delineate those magnificent foreshadowings of eternal beatitude which fill the imagination of the composer in the moment of highest inspirations.

The sentiment of keen appreciative regret apply to none more aptly and appropriately than the priceless treasures of the spice fraught balms of "Oriental Music". But unfortunately they lie muffled up in unapproachable recesses darker than the caves of the Ocean and deeper than the heart of Desert.

This beautiful work brings out the skill and igenuity of the Oriental Music from the dire fate of obscurity, oblivion and obloquy to which they have hitherto been doomed. Setting it in the understandable European Notation systematically and in a complete and authentic form.

Six Principal Ragas with a Brief View of Hindu Music—by Surindro Mohun Tagore. Delhi, Neeraj Publishing House, 1982 (Reprinted). 46pp. Illus., Pl. Rs. 96.

Written by one who knew both Hindu and Western music, the ostensible purpose for writing this monograph was the author's anxious zeal to make Hindu Music known to his European Readers many of whom he knew as a member of the Royal Asiatic Society and Fellow of the Royal Society of Literature, Great Britain and Ireland way back in 1870's. Those were the days when the West—Britain in particular—wanted to understand and appreciate India's culture, her philosophy and religion, her literature and fine arts. Many British authors wrote about Indian music and make their countrymen appreciates its beauties which were alien to their sensibilities. Sourindro Mohun Tagore was acquainted with these book but found them deficient in unravelling the true import of Hindu music.

The author says that the predominant character of Hindu music is not harmony which it is in Western music. The soul of Hindu music is melody though it is true that Hindu music is not altogether

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void of harmont. Inability to appreciate this fundamental point has made European exponents of Hindu music, such as Nathan, Sir William Jones, J. F. Danneley, Captain Williard—all of whom Tagore mentions in this Monograph—go astray in their interpretation. Having made this fundamental point clear with the help of Sanskrit treatises on Hindu Musicology Tagore then explains the grammar of raga by which is awakened by the Hindu Musician the feelings that he intends to evoke in the minds of his listeners. This part of the book is technical in nature, but Tagore's analysis is lucid enough and a lover of music, whether Western or Eastern, can grasp the essentials of it without being discouraged by its endless intricacies.

Tagore's monograph is a masterly analysis of Hindu music, and it is a pity that the book remained out of print for such a long time, its present reprint will be eagerly sought by readers both in East and West now, when attempts are being made to synthesise Hindu Music with the music of the West.

Vaiṣṇava Saṅgīta Śāstra (Vaiṣṇavite Musicology)—by Narahari Chakravarty; Ed. by Guru Bipin Singh; Tr. by Gajānana Rānade Śāstri and Madanalāla Vyāsa. Varanasi Chaukhambha, Orientalia, 1982. 15+371. (Jadaukunwar Rastrabhasha Series 23). Rs. 60.

मणिपुर में वैष्णव धर्म के आगमन के साथ वैष्णव साहित्य तथा संगीत शास्त्रों का भी आगमन हुआ। गत २५० वर्षों से राजाओं ने वैष्णव धर्म को राजकीय धर्म बनाया जिससे गुरूओं तथा कलाकारों ने इन शास्त्रों को मूल में रखकर अपनी नृत्यसंगीत परंपरा को अपने रीतिरिवाज के अनुसार शास्त्रीय ढंग से विकसित किया जो रास और संकीर्तन में देखा जा सकता है।

इन सब में से सम्पादक नरहरि चक्रवर्ती लिखित तीन पुस्तकों में से माणिपुरी नृत्य के उपयोगी भाग चुने हैं। रास में कई गीतों का भी व्यवहार इन पुस्तकों में से होता है। गीत-चंद्रोदय के अष्टम परिच्छेद तालार्णव में वर्णित ताल के विविध अंगों का भाव मणिपुर की परंपरा में दिखाई पड़ता है, जैसे आठ प्रकार की जातियाँ, पातकला इत्यादि।

नरहरि चक्रवर्ती ने जिन-जिन पुस्तकों का उल्लेख किया है उन सब को हमने पुस्तक संपादन करने के समय निर्दिष्ट करके संशोधन किया है।

इसके संस्कृत अंश का अनुवाद संस्कृत विद्वान पं० गजानन रानडे शास्त्री ने और बँगला अंश का अनुवाद श्री मदनलाल व्यास ने किया है।

MYSTICISM

At the Feet of Bhagavan: Leaves from the Diary—by T. K. Sunaresa Iyer; Ed. by Duncan Greenlees. Tiruvannamalai, Sri Ramanasramam, 1980. viii+100pp. Rs. 5.

Every year, thousands of dedicated pilgrims go on pilgrimages to holy shrines in remote and inaccessible parts of the country. Here is a fascinating account of a trek, by seven enthusiastic trekkers, to the holiest of the holies; Badrinath, Kedarnath and Hemkund Sahib. It tells of their experiences along the way, the hazards and delights of the journey, and finally, the darshan. With valuable information on the do's and don'ts of trekking in mountainous terrain, what to take, where to stay and how to get there.

Atman Project: A Transpersonal View of Human Development—by Ken Wilber Wheaton, Ill., The Theosophical Publishing House, 1980. xi+204pp. Biblio., Append. $ 6.95.

Around the world, among the most respected names in the fields of transpersonal psychology, theology, and philosophy, the name of Ken Wilber commands instant recognition and respect. Now his latest work 'Atman Project' has received enthusiastic accolades from his peers. Indeed the response to Wilber's creative genius is both stunning and complete.

He has become an important voice in psychology. I know of no book that quite equals this 'Atman Project'.

A brilliant integration of the psychologies of East and West....insights so profound yet to so lucid, they indicate a mind of genius—nothing less.

It is no doubt a breathtakingly original achievement....scholarly without being trivial; metaphysical without being obscure. It is the long sought Einstein of consciousness research. It

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would be a breathtakingly original achievement and a brilliant integration of the psychologies of East and West such as no one else has even attempted.

It would be a major contribution to our understanding of the development of consciousness and a novel, fundamental, and brilliant reformation of human development.

Avtar of Night: The Hidden Side of Sai Baba—by Tal Brooke. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. vi+392pp. [ISBN 0-7069-1483-X]. Rs. 20.

Satya Sai Baba is perhaps the greatest living self-proclaimed godman in India or the world at large. What is the cause of his meteoric rise from desert obscurity to the spotlight of the nation? Can he claim to be god and is he the most powerful miracle worker on earth? Only a handful of people have been allowed a glimpse into the secret chambers of Sai Baba's heavily guarded retreat in the heart of South India.

Tal Brooke is one of them. And what he saw, shocking in its implications, is laid bare here in one of the most rivetting and explosive accounts yet of the miracle-man.

Applied Yoga—by Jyotir Maya Nanda. Miami, Fl., Swami Lalitananda, 1971. 212pp. $ 9.95.

It is a beautiful book of large size full of poems, sketches, illustrations and photographs in which the author, who is a disciple of Swami Sivananda of Rishikesh has written all about the Jnana Yoga, Raja Yoga, Bhakti Yoga, Karma Yoga, Hatha Yoga, Kundalini Yoga and the Sampurna Yoga in a lucid style and a scholarly way. The readers will find this book very inspiring and very useful. Swami Jyotirmayananda is considered as the Genius of Yoga today and enjoys an international fame.

Becoming an Indian Guru-Priest—by Joseph Castellino Shillong, Vedrame Missiological Institute, 1982. xi+114pp. Biblio. Rs. 15.

The author, Fr. J. Castellino, is the Director of Nav Sadhana, the Regional Pastoral centre at Varanasi. This book is to be welcomed as a significant contribution towards creating a new type of priest with a truly Christian and at the same time, truly Indian Image, spiritually and culturally equipped to commune with the Indian masses and share with them the "unsearchable riches" of Jesus Christ. Originally this study was a thesis presented to the faculty of the East Asian Pastoral Institute of Manila under the title "How and Why a Priest in India should be both a Spiritual Guru and an Active servant of the people according to Indian authors between 1968-78.

Beyond Violence—by J. Krishnamurti. Bombay, B.I. Publications, 1981. 175pp. Rs. 12.

We have built a society which is violent, says Krishnamurti, and we, as human beings, are violent; the environment, the culture in which we live, is the product of our endeavour, of our struggle, of our pain, of our appalling brutalities. So the most important question is: is it possible to end this tremendous violence in oneself ?

Technologically, man has made vast advances. Yet in his nature he remains as he was thousands of years ago, greedly, envious, aggressive, and burdened with sorrow. There must be a fundamental change in the human psyche; this change will be achieved through meditation and through true religion—which is something that cannot possible be put into words and cannot be measured by thought. For the stillness of the mind, its complete quiet, extraordinary discipline is required: the mind then has a religious quality of unity and from that there can be action which is not contradictory. The religious mind is a light to itself. The only issue is that a human being must radically profoundly bring about in himself a revolution: and that is a life-time's work. Thus runs the argument of this deeply inspiring book.

ब्रह्म विद्या—ले० कृष्णानन्द सरस्वती; सं० एस० भास्करन् नायर। द्वितीय संस्करण। होश्यारपुर, विश्वेश्वरानन्द वैदिक शोध संस्थान, १९८२। ४७+४९२ पृ०। (सर्वदानंद-विश्व-ग्रन्थ-माला १)। रु० ३५।

इस ग्रन्थ में भिन्न-भिन्न साधनों तथा योगों अर्थात्

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अहिंसा, सत्य, विवेक, श्रवण, मनन आदि भिन्न योगों के शुद्ध स्वरूप, फल, गुण, दोष आदि का संक्षेप में निरूपण किया गया है। विशेष प्रयास यह जताने का किया गया है कि किसी एक साधन की अवहेलना से क्या त्रुटि हो सकती है या किसी एक ही साधन की साधना से साधना में क्या अपूर्णता रह जाती है। साधनों के इस रहस्य को ग्रहण कर साधक अपनी भूल सुधार सकता है और सब साधनों का उचित उपयोग कर सकता है।

Centering the Power of Meditation—by Sanders G. Laurie and Melvin J. Tucker. Wellingborough, Northamptonshire, Ex Calibur Books, 1982. 224pp. [ISBN 0-85454-082-2]. £ 3.95.

Here is a unique system of meditation designed to take you from where you are to where you want to be.

Learn how to use meditation to diminish stress in your daily life.

Discover the world around you by heightening your awareness.

Increase your learning power and enrich understanding.

Enhance your talents and utilize them more effectively.

Uncover abilities in yourself that have lain dormant and unused.

Centering has been designed as a comprehensive guide which will enable you to attain, at your own pace, the fulfulment you seek.

Complete Book on Yoga: Harmony of Body and Mind—by Sri Ananda. New Delhi, Vision Books, 1982 (Reprinted). 175pp. Rs. 50.

Sri Ananda has incorporated in his book all that is indispensible to know...to understand, assimilate and practice yoga...an answer to those who feel stifled by modern life...a handbook for everyday life, to be read and re-read. An unusual book....we must pay tribute to its first rate qualities.

A fascinating book. A Superbly illustrated Near-Encyclopaedia of Yoga for the entire family.

Concentration and Meditation—by Jyotir Maya Nanda. Miami, Fl., Swami Lalitananda, 1971. 198pp. $ 9.95.

This book deals with Yogic and Vedantic Meditation and gives the ways of meditating upon Om, Gayatri Mantra, Ocean as the Self, Prana, Elements, a Himalayan Scene, the Luminous Mind, Love, Chakras etc. and also tells about the obstacles and how to remove them. It tells that meditation brings an unsurpassed joy to the hearts and the minds of those, who meditate, life takes a new meaning; fear, anger, jealously, greed, hypocracy and lust disappear and mind becomes calm. The way in which the author has tried to explain the various techniques of meditation and concentration is not only simple, but novel and forceful too. The illustrations which have been given in the book are very explicit and meaningful and add special beauty to the text.

People, who want to learn a technique for becoming more powerful, happy, satisfied and blissful must read this book and follow any of the Yogas described herein. They will never be disappointed.

ध्यान-साधना (मानसिक शान्ति और आध्यात्मिक प्रगति के लिए)—ले० बोधायन। लखनऊ, इण्टरनेशनल सोसाइटी फॉर ध्यान-योग प्रकाशन n.d.। १६० पृ०। रु० १५ (सामान्य संस्करण); रु० २५ (पुस्तकालय संस्करण)।

नाना चिन्ताओं एवं तनावों से घिरा आज का मनुष्य यदि नियमित रूप से ध्यान-योग का अभ्यास करे तो उसे जीवन की जटिल परिस्थितयाँ भी सहज लगेंगी। प्रस्तुत पुस्तक में ध्यान-योग के अभ्यास से प्राप्त होने वाली अपार शांति एवं प्रफुल्लता के मार्ग का दिगदर्शन किया गया है। लेखक ने, जो स्वयं भी योग के महान आचार्य हैं इस पुस्तक में ध्यान के स्वरूप, स्थितियां, ध्यान के लिए की जाने वाली तैयारी एवं इसके लाभों पर विस्तृत विवेचन किया है। इस पुस्तक के अनुरूप अभ्यास करने पर पाठकों को जीवन में नवीन आनंद का बोध होगा साथ ही दर्शन के अनेक गूढ़ विषयों से भी उनका परिचय

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होगा। ऋद्धि अथवा सिद्धि की आकांक्षा रखने वाले उभय वर्ग के पाठक ही इस पुस्तक से लाभान्वित होंगे।

ध्यान-योग से तनाव-मुक्ति--ले० बोधायन। लखनऊ, इण्टरनेशनल सोसाइटी फॉर ध्यान-योग प्रकाशन, n.d.। १९२ पृ०। रु० ३०।

आज के मशीनी युग में प्रत्येक व्यक्ति किसी न किसी प्रकार की समस्या से ग्रस्त होता है एवं तनावपूर्ण जीवन व्यतीत करता है। तनाव-मुक्त जीवन व्यक्ति को आरोग्यता एवं शांति प्रदान करता है जिसे प्राप्त करने के लिए प्रत्येक व्यक्ति को इस पुस्तक का अध्ययन करना चाहिए। इस पुस्तक में सरल एवं रोचक शैली में तनाव के स्वरूप, कारण एवं उसे दूर करने के उपायों पर विस्तृत विवेचन हुआ है। इस पुस्तक के अध्ययन से किसी डाक्टर या वैद्य के बिना केवल ध्यान-योग की सहायता से तनाव से मुक्ति पाने का मार्ग पाठकों को ज्ञात होगा जो उनके जीवन को अपार शांति एवं आनंद से भर देगा।

Does the Soul Reincarnate?—by Swami Iswarananda. Trichur, Sri Ramakrishna Ashrama, 1976. viii+56pp. Rs. 2.

A free enquiry into the truth of the doctrines of rebirth and karma: Penetrating in its study of birth and death: A product of intuition and reason: A harmonious blending of biology and Vedanta. A book with a revolutionary message for religionists as well as irreligionists philosophers and scientists: Modern in outlook and constructive in its conclusions. Solves a great mystery which has challenged the thinkers of all countries and area: interesting reading throughout.

Esoteric Teachings of the Tibetan Tantra including Seven Initiation Rituals and the Six Yogas of Naropa in Tsong-Kha-Pa's Commentary; Ed. by C. A. Muses. York Beach, Mia., Samuel Weiser, 1982. xiv+305pp. [ISBN 8-87728-307-9]. $ 8.95.

The Tantric Initiation Rituals are extremely hard to come by, even in Tibet, and Dr. Muses not only here provided the editing of the text and translation, but also the original very rare manuscript as well, referred to in the volume as the Muses MS, and noted here bibliographically. Dr. Muses has long been a student of the more rewarding and difficult reaches of oriental religion, symbolism and philosophy, as well as science.

This manuscript contains a remarkable chapter of prophecy, which was doubtless destined to come now to light, since the editor unexpectedly discovered it and called the translator's attention to it. The Chapter 2 Contains a spectacular prophecy. dating from at latest 17th to 18th century Tibet, prefiguring the Maoist occupation of the 1950s of Tibet.

Professor Chang makes an expert translator as he became familiar with technical lamaistic usage and phrasing during the course of a stay of several years in Tibet's now famous eastern province of Kham, where resistance to invasion was fiercest. The translator provides a valuable commentary to the Vow of Mahamudra, and a still more valuable service in translating it from the Chinese.

Essence of Life—by Swami Narayanananda. Gylling, N.U. Yoga Ashrama, 1980. 133pp. Works of Swami Narayanananda. 26). [ISBN 87-87571-89-7]. $ 2.50.

Essence of Life, a collection of articles written during the years 1976-1980, deals with a variety of subjects, all of which are essential for a true and happly life. The many subtle points of psychology and philosophy revealed in these articles will prove highly beneficial to all sincere Truth-seekers. And the clear logic and strong arguments supporting the facts stated are a challenge as well as an eye-opener to every rational thinking man, who wants to solve the riddle of life.

Fullness of the Void: The Yoga of Theosophy—The Transcendental Wisdom—by Rohit Mehta. Delhi, Motilal Banarsidass, 1982. 226pp. Rs. 48 (Paper); Rs. 85 (Cloth).

One of the most profound statements of the entire Upaniṣadic philosophy appears in the Chāndogya Upaniṣad which says—*Tattvamasi*—That Art Thou. There is here famous dialogue between the father

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and the son in which the former asks the latter whether he had learnt from his Teacher, Brahmavidyā or Theosophy, the Science of Sciences by knowing which nothing else needs to be known ? The son replied that he had not even heard about such a Science of Sciences. The father undertook to impart that teaching to the son. He asked the son to bring a fruit of the Banyan Tree which was lying on the ground. When the son brought it, the father asked him to break it and tell him what he found. The son said he saw countless tiny seeds. The father asked him to take one tiny seed and break it and tell him what he found therein. The son broke it and said : "Father, I see nothing there". The Father told the son; "That which you call Nothing is the cause of the giant Banyan Tree. That Art Thou". Here the teaching about the Fullness of the Void was imparted by the Father to the Son. It is this which is the subject matter of the present book. In recent times H. P. Blavatasky, the Founder of the Theosophical Society, gave out this teaching in her priceless book "The Voice of the Silence" wherein she instructs the pupil to know the Void of the seeming fullness in order to comprehend the Fullness of the seeming Void. This is the basis of the Yoga of Theosophy propounded by H. P. Blavatasky—it is the Yoga leading to the discovery of the Fullness of the Void. The present book deals in detail with the Yoga of Theosophy with its seven-fold path leading to Prajñā or Wisdom which alone can enable man to find lasting solutions to the baffling psychological problems of life. At present when much is being talked about the Philosophy and Practice of Yoga, the present book will help earnest student of Yoga to separate wheat from chaff and thus help him to move on his spiritual journey with great joy and happiness.

Gorakhnath and the Kanphata Yogis—by George Weston Briggs. Delhi, Motilal Banarsidass, 1982 (Reprinted). Rs. 48 (Cloth) [ISBN 0-89581-959-7]; Rs. 48 (Paper) [ISBN 0-89581-960-0].

The cult of the Kanphata Yogis is definite unit within Hinduism; but the ideas and practices of the sect reach a much wider distribution than the order. In this study of these Yogis what may seem like undue attention is given to legend and folklore in general, and to the description of institutions, but this has been necessary in order to create the proper background for the understanding of the special Yoga of the sect. The study has been carried on in the midst of regular tasks, both in India and in this country, over a long period of time. A good deal of the data supplied by others has been checked as the author has met with Yogis in many places, and with some Gorakhnath is many times.

The analysis of the subject-matter of this study has been made so that the first two sections of the book may serve to illustrate the third. The assumption has been maintained throughout, that folklore and tradition are indispensable to an understanding of the growth and influence of the sect; and that popular views concerning Yogis are as essential for an understanding of this phase of the religious life of India as are the formulated texts of the sect.

Great Secret or Occultism Unveiled—by Eliphas Levi. Wellingborough, Northamptonshire, The Aquarion Press, 1981. 188pp. (Studies in Hermetic Tradition). [ISBN 0-85030-243-9]. £ 3.50.

This work was Eliphas Levi's testament, his final and most important treatise on the occult sciences. It continues and concludes the line of thought pursued in THE BOOK OF SPLENDOURS and comprises two parts; The Royal Mystery, or the art of subduing the Powers; and the Sacerdotal Mystery, or the art of being served by spirits. Amongst other things, Levi deals with magnetism, evil astral emanations, divination, and creative omnipotence.

Levi's own opinion was that this book was the last word on occultism. Estimates may differ, but the fact remains that The Great Secret is a classic in its field, a passionate synthesis of magic, religion and rationalism and the cultimination of lifetime's dedication to the pursuit of truth.

History of the Tantic Religion: A historical, ritualistic and philosophic study —by N.N. Bhattacharyya. New Delhi, Manohar Publications, 1982. xviii + 507pp. Biblio. Rs. 150.

In this book, Dr. N. N. Bhattacharyya presents in historical outline, the genesis, development and structural analysis of the Tantric tradition in India

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and its place in the Indian religious and philosophical systems. It studies the different aspects of Tantrism, its vastness and intricacies, its heterogeneous and contradictory elements and gives a historical perspective to the conglomeration of ideas and practices through space and time.

After an introduction to the meaning of Tantra, the work outlines the various texts which comprise Tantric literature. The development of Tantrism is traced from pre-Vedic times through the Vedic, post-Vedic early Buddhist and Jain periods down to the evolution of the concept of Sakti in Indian religious thinking. The sequence is carried forward by a study of the development of Tantric Buddhism in India and Tantric ideas and practices in medieval religious systems. The 'Lokayata' tradition and its connection with Tantrism and finally the emergence of sophisticated Tantras with Sakta orientation completes this historical study of Tantrism through the dates.

This composite work also incorporates a review on Tantric art and a glossary of Tantric technical terms with reference to text and commentaries.

Holy Stream: The Inspiring Life-story of Swami Chidananda—by Sarat Chandra Behera. Shivanandanagar, The Divine Life Society, 1981. 205pp. Biblio. Rs. 20.

The author has taken great pains in collecting the material and the photographs connected with the Great Swami, who has been with H.H. Swami Sivanandaji Maharaj for more than 20 years and is now the embodiment of loftiness, serenity, compassion and service. It is a beautiful book written with great devotion and in a very lovely-style, which gives the glimpses of the great divine life of Swami Chidananda. Help of many other devotees of Swamiji as well as the help of many of his colleagues has also been taken by the author in collecting the information contained in this book. It is a beautiful book, worth-reading and worth-preserving.

In Quest of Happy Living: Food, Wheat, Grass and Yoga for Health, Happiness and Harmony—by Deen Bandhu Bhandari. Jodhpur, Hope's Books, 1982. v+187pp. Illus. Rs. 20.

The full name of this book as given on the title page is "In Quest of Happy Living. Food, Wheat Grass and Yoga for Health, Happiness and Harmony" This shall give an idea about the contents. The author is a Senior Executive in the Fertilizers Corporation of India. He has tried to prove that many diseases like constipation, cough, diabetes, fever, jaundice, piles, vomiting etc., can be cured by fresh fruits and spices, vegetables and dry fruits, which form our daily diet.

The author has attacked great importance to wheatgrass and has recommended that it should be taken regularly to remain perfectly healthy. A chapter on the Yoga Asans has also been given at the end. The book is quite interesting and useful but not free from printing errors.

In the Company of a Siddha: Interviews and Conversations—by Swami Muktananda, Ed. by Swami Dayanand. Ganeshpuri, Gurudev Siddha Peeth, 1981. 183pp. Gloss. Rs. 16.

Swami Muktananda is a Siddha. His spiritual journey began at the age of fifteen, and culminated in the ultimate realization of supreme consciousness after he was initiated by Bhagwan Nityananda into Siddha Yoga and experienced the amazing unfoldment of Kundalini. Through the force of his realization and subtle transmission of energy, Muktananda has initiated thousands of people, throughout the world, into Siddha Meditation. In this book, Swami Muktanand's enlightened view-point provides a fascinating perspective on current issues in Psychology, Religion, Consciousness and UFOs as he has lively discussions with such experts as author Carlos Castaneda, Scientist John Lilly, and astronaut Edgar Mitchell.

International Yoga Bibliography, 1958 to 1980—Ed. by Howard R. Jarrell. Metuchen, NJ, The Scarecrow Press, Inc., 1981. ix+221pp. $13.50.

This bibliography lists over 1,700 references to yoga literature published during the last thirty-one years. Covering all forms of yoga, with a high concentration in Hatha Yoga, it includes more than 1,300 books written in English, French, German, Spanish, Portuguese, Italian and Dutch, doctoral dissertations and theses in English, over three hundred journal and magazine articles in English, and a listing of yoga periodicals.

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Since yoga holds a continuing and increasing international interest in both the academic and public sectors, this source book should be useful to university and public libraries as well as to individuals with a personal interest in yoga.

जयेन्द्र योग-प्रयोग—ले० रमेश कुमार; सं० रुद्रदेव त्रिपाठी। दिल्ली, मेघ प्रकाशन, १९८२। २४० पृ०। रु० ५०।

योग एवं योग की क्रियाविधियां जनसाधारण के लिए प्रायः रहस्य या कौतुक का विषय होती हैं। इस पुस्तक में योग एवं योग से संबंधित समस्त ज्ञान का सांगोपांग परिचय दिया गया है। योग के नियम व अंग, विभिन्न आसनों का परिचय व करने की विधि, नाड़ी प्रकरण आदि का विस्तृत वृत्तांत इस पुस्तक में संकलित है। स्थान-स्थान पर दिए गए पद्यांश, उद्धरण एवं श्लोक वर्णन को सहज एवं रोचक बनाने में सहायक हुए हैं। इस पुस्तक के अध्ययन से पाठकों को योग विषयक महत्वपूर्ण जानकारी उपलब्ध होगी।

Kingly Science, Kingly Secret—by Swami Sivananda; Comp. by N. Ananthanarayanan Sivanandanagar, The Divine Life Society, 1981. xii + 228pp. Gloss. Rs. 24.

The teachings given by Lord Krishna are simply wonderful. He gives instructions on a variety of subjects, but the one ringing note is: "See Me in everything, Surrender yourself to Me. Do all actions for My sake. Cut off all sorts of attachments. Have perfect, unswerving devotion to Me. Sing My glories".

The Lord gives you practical, wholesome guidance. Like a lotus leaf in water you should remain at work. Feel that the Lord's supreme power does everything here. We are all His instruments. Let your mind be ever thinking of His glories. Let your intellect discriminate correctly. And let your soul be ever in union with the Lord. This is Yoga. A Yoga is not an idle dreamer an inert stone. Building castles in the air is not the Yoga that Lord Krishna asks us to practice Beloved aspirants, give up delusion. Plunge in service.

Yoga is not hidden in caves. It is not in thick sequestered forests. It is not to be found in mountain herbs. God is not a coward to run away from towns, cities and villages. He is all pervading.

क्रोध की आत्मकथा—ले० बोधायन। लखनऊ, इण्टरनेशनल सोसाइटी फॉर ध्यान-योग प्रकाशन, n.d.। १४४ पृ०। रु० २०।

क्रोध एक ऐसी मनःस्थिति है जिसमें व्यक्ति की विचार शक्ति समाप्त हो जाती है और क्षणिक उत्तेजना के आवेश में वह अपने संपूर्ण जीवन को दुःखमय बना सकता है। अतः मनुष्य के लिए क्रोध से बचना अत्यंत आवश्यक है। प्रस्तुत पुस्तक में लेखक ने क्रोध के स्वरूप, दुष्प्रभाव एवं उससे बचने के उपायों पर विस्तार से विचार किया है। यह समस्त विवेचन आत्मकथात्मक शैली में हुआ है जिसके अंतर्गत लेखक ने क्रोध को एक व्यक्ति के रूप में प्रस्तुत किया है जो स्वयं अपनी कथा कहता है। इस आत्यकथात्मक शैली के प्रयोग से जहाँ एक ओर पुस्तक अत्यंत रोचक हो गई है वहीं दूसरी ओर पाठकों को इसके मूल विषय को ग्रहण करने की सहज प्रेरणा मिलेगी जो आज के तनावयुक्त जीवन के लिए अत्यंत उपयोगी सिद्ध होगी।

Kundalini—by Madan G. Gandhi. New Delhi, Vikas Bharati, 1982. 48pp. Rs. 20.

This is a slim volume of twenty three poems, written by Madan G. Gandhi, who has tried to put into words the essence and the manner of his self-realization. It seems that he got inspiration of certain times while he was meditating and trying to wake up the hidden serpent power known as Kundalini and write these poems, which are different from other poems. A few poems ("The Word, "Fusion, "Union", "The Law", etc.) have been printed in a peculiar style, making efforts to add visual beauty too to the words chosen, which seem successful in some cases and unsuccessful in others.

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Printing of the book is satisfactory. The title could be a better one. The author seems to have been inspired by Shri Aurobindo Ghose's "Savitri" too. Some poems like the Wonderer and Research are quite impressive and mystical in nature. The poem "Kundalini" is the best and the typical work of Madan Gandhi.

Let us hope that the budding poet writes more poems and achieves a name in this field.

Kundalini: The Arousal of the Inner Energy—by Ajit Mookerjee. Delhi, Clarion Books, 1982. 112pp. Biblio., Gloss., Pl. Rs. 165.

There is a widespread and growing interest all over the world in the means of tapping the vital energy (Kundalini) that lies latent in each of us. Tantra, which does not deny the body, but harnesses its energies and powers for spiritual growth, is the most detailed and authoritative teaching of this kind in existence.

Ajit Mookerjee's magnificant Yoga Art introduced many readers to the tools of meditation, and his Tantric Way (with Madhu Khanna) was brilliantly successful in its exposition of Tantric philosophy and practice. Now in Kundalini Mr. Mookerjee writes of the core-experience of Tantra, the situations in which the energy is awakened and rises through the energy centres (chakras) to unite with Pure Consciousness at the crown of the head.

The Indian sacred texts are an indispensable authority, and of these the author is a scholar; but here Mr. Mookerjee also looks at the modern accounts of Kundalini-experience, Eastern and Western, and describes the findings of the clinical studies and research so far undertaken in the West.

His new study will be read not only by those who already practise meditation and yoga—with or without guidance—and who wish to learn more of the potential of these methods to assist personal growth, but also by newcomers to this field, who are attracted by the strangeness and power of the visual imagery.

Letters of Swami Ramdas. Vol I. Kanhangad, (Distt. Cannanore), Anandashram, 1982. 190pp. Rs. 11.

This is a collection of letters of Swami Ramdas, written during the years 1928 to 1931 which have been collected by N. B. Butani in order to make known to the readers the love, the great sadhu had for God and the human beings in which he saw Him.

This is the third edition of the earlier book and proves that the devotees of the Anandashram are getting much inspiration guidance and strength from his writings. They cover many subjects, but mainly Light, Line and Service. They show that he had great faith in God and was aware of His presence everywhere.

The printing, binding, paper and the cover of the book is good and the price very reasonable.

Recommended for all those, who want to get their own doubts removed and to feel that there is a great Sadhu to help and to solve the various problems before them and to show them the way.

Life and the Universe: A Glimpse—by R. L. Vishnu. New Delhi, The Author, 1982. 156pp. Rs. 50.

Do you know wherefrom we come and whitherto we go, what it is that we love in our near and dear ones, what it is that we seek to have in our urges to live and lord over all? Do you know that an understanding of the "what" of the beginning and end of the universe in space and time is at once with the understanding of the great mystery of life and death; that to understand the "What" and "Why" of the urges to live, love and lord over all is to understand the wherefrom and whitherto of us living beings as also the what of the universe of matter and motion? Read this book and enjoy the great luxury of understanding the reality behind life and the Universe. Thought provoking and interest titilating alike for scientists, mathematicians, philosophers and lovers of occult wisdom (Like Yoga, Tantra etc.). The first ever rational resolution of problems bearing on the ultimates of nature. A must for every seeker of truth. An hitherto unsuspected world to thought explored in its full glory.

The yoga propounded by Patanjali is nothing different from Kundalini Yoga. The result of all yogic practices is to practically realize the fact that in itself the dream world is as real or unreal as is the waking world. No genuine understanding of yoga or occult sciences or of life and the universe is possible without a genuine understanding of the essential nature of mind or consciousness. Read

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this book and without the rigorous and secret practices of yoga understand how the dream world in itself is as real as is the waking world and unlock the door to the understanding of the great mysteries of Existence.

Life as Yoga: Discourses at Chorwad—by Vimala Thakar; Tr. into English by Devendra Singh. Delhi, Motilal Banarsidass, 1982 (Reprinted). 286pp. Rs. 45 (Paper); Rs. 70 (Cloth).

This is a collection of Discourses (13) given by Vimala Thakar at Chorwad in Saurashtra, together with seven sets of questions and answers by and to the audience. Kumari Thakar is a student of Eastern and Western philosophy and comes from the Nagpur University. She associated herself with the Land Gift Movement of Vinoba Bhave for years. Her understanding and study brought her thorough disillusion with the accepted philosophies and organisations. She wants to propagate her well-considered view that to save himself from destruction man should sincerely try to give up his allegiance to his superficial thoughts and broaden his outlook through Meditation—(never concentration) which endows him with a new awareness of himself and all reality.

The three essential things we need to gain such an awareness are—a vision free from illusion, a mind free from impurity, and senses free from fetters of habit. She communicates all her ideas with clarity and precision. As the translator, Devendra Singh rightly observes that she lays particular emphasis on a new dimension of life of friendship, love and a direct apprehension of the truth and the totality through understanding and watchfulness. Thus this book proves itself to be a veritable treasure for people groping in the 'darkness at noon' of academic surfeit.

The unique freshness, directness, flow and intimacy of the truth of her utterances are quite well preserved in the English translation by Sri Devendra Singh to the exclusive benefit of a wider audience.

Life Beyond Death—by Swami Narayananand. Gylling, N.U. Yoga Ashrama, 1980. 52pp. (Works of Swami Narayanananda 28). [ISBN 87-87571 9-00]. $ 1.50.

The question of life and death has engaged and baffled mankind in all ages. What is actually happening when a man dies, i.e., when his physical body stops functioning? What are the subtle things in a being that continue to exist even when the physical death takes place? Closely connected to the problem of death is the question of reincarnation. What is meant by rebirth and how can it take place? Why is it that every individual—until he attains the highest state of Universal Consciousness—is forced to take birth again and again? In his lucid exposition, Swami Narayanananda gives clear answers to these and many other questions regarding life and death.

Light on Prāṇāyāma: Prāṇāyāma Dīpikā—by B. K. S. Iyengar. London, George Allen & Unwin, 1981. xxiv + 294pp. Append., Gloss. [ISBN 0-04-14 9057-6].

"With this book Mr. Iyengar, my guru in Yoga, has added a new and greater dimension to the life of the people of the West....

—Yehudi Menhuin

Prāṇāyāma, the yogic art of breathing, leads to a control of the emotions which in turn brings stability, concentration and mental poise—qualities sadly lacking in our lives today. Prāṇāyāma is a bridge which helps the student of yoga to cross from the realm of purely physical development to that of the spirit and forms a crucial stage in his journey towards self-realisation. But the techniques of Prāṇāyāma are difficult to acquire as there are few masters able to present them in a manner intelligible to the West—but B. K. S. Iyengar is undoubtedly such a master.

महामृत्युञ्जय : साधना एवं सिद्धि (मन्त्र, यन्त्र, तन्त्र, कवच एवं स्तोत्रों के प्रयोग-पञ्चामृत से परिपूर्ण) —ले० रुद्रदेव त्रिपाठी। नई दिल्ली, रंजन पब्लिकेशन्स, १९८२। १६० पृ०। रु० ६०।

महामृत्युञ्जय शिव को संसार का सृष्टा माना गया है। ऐसा माना जाता है कि इनकी उपासना से साधक को अभीष्ट फल की प्राप्ति शीघ्र ही होती है। इस पुस्तक में शिव की महिमा का सोदाहरण वर्णन है साथ ही शिवोपासना के निमित्त मंत्र,

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स्त्रोत एवं उपासना विधि का भी सविस्तार उल्लेख है। इस पुस्तक के पठन एवं तत्पश्चात् आचरण से पाठकों की अनेक सांसारिक कठिनाईयों का निवारण होगा एवं आत्मिक आनंद की अनुभूति होगी।

Meditate—by Swami Muktananda; Ed. by Sally Kempton. Ganeshpuri, Gurudev Siddha Peeth, 1981. 80pp.

Swami Muktananda belongs to the rare and ancient lineage of Siddhas, self realised masters who are known for their ability to awaken the spiritual potential in others. Revered in his own country and tradition for his spiritual attainment and the universality of his teaching, he has in recent years become one of the most highly regarded meditation masters in the world.

In these pages he offers, in straightforward and often humorous language, an understanding of meditation as it is and can be.

This book is a specific and practical how-to primer of meditation but it is more than an outline of a method. It is itself a meditation experience when read with a certain open detachment and sense of venture.

Muktananda is not someone who merely theorizes, but someone who speaks from his own experience....To Muktananda, meditation is a necessity, an essential ingredient for a well-lived life, because it is only through meditation that a person can discover the permanent happiness which he has found not only in himself, but in everything and everyone around him.

Meditations from the Tantras—by Satyananda Saraswati; Ed. by Nischalananda Saraswati. 4th Edn. Monghyr, Bihar School of Yoga, 1981. viii + 289pp. Rs. 50.

"Swamiji elucidates the 'why' and 'whatfor' of meditation, the regions of the mind associated with one's consciousness (awareness), the psychological aspects and repercussions on a scientific basis, clarifying the relationship of the brain (beta, alpha, theta and delta) waves and the state of the individual, the effects on health and the psychic physiology with clarification of the chakras (centers), psychic passages and respective bija mantras etc.

This is a must for the library of any student of spiritual discipline and of all religious and educational institutions where yoga and yogic methods are taught in their curriculum".

—Nagpur Times

Miracle of Siddha Samadhi Yoga: Case Studies. Bangalore, Rishi Samskruti Vidya Kendra Trust, n.d. 81pp. Rs. 8.

This book is a collection of case studies of some patients who were suffering from asthma, epilepsy migraine, stammering, nervousness vericose vein, diabetes, arthritis, insomnia, gastric disorders and ulcers, allergic, cold and high and low blood pressure and were cured of the disease by following the Siddha samadhi Yoga, as taught at the Rishi Samskruti Vidya Kendra, Bangalore. This kendra has the blessings of His Holiness Maharishi Mahesh Yogi, Shri Ramana Maharishi, Bhagwan Sri Visweswariah and the Radha Swami Satsang of Beas. It is doing very good work and is trying to bring perfect health in society. This book has been written with the aim of bringing to the notice of all medical research instituti ns, the benefits of Siddha Samadhi Yoga and Pranayama practices as taught by Rishi Prabhakar. The introduction is very detailed and appropriate and covers 6 pages.

The printing of the book is very good and its size very lovely. Recommended for the students of Yoga, Health and Psychology.

Mother or the Divine Materialism—Tr. by Sat Prem. 2 Vols. Paris, Institut de Recherches Evolutives, 1979. Vol. I : 151pp. [ISBN 2-902-776-05-5].

We are not at the end of a civilization, but at the end of a cycle in the geological or paleontological sense, "Man is a transitional being", said Sri Aurobindo. This transition from the human species to an other is the question of our time. How do we make the transition to a new species? What is the way of building it? What is the nature of this physiological transformation and hence what is the nature of Matter itself on which and in which we seem to move, as if forever, in an imprescriptible round indexed by all the scientists?

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This prodigious experience was Sri Aurobindo's secret, and it is Mother's secret. Why did Sri Aurobindo leave his body, why did Mother Leave ? Where are they what is happening? Is there not already another milieu, here on earth, that is trying to pierce through our layers of mud and propel us by force into a new world.

Mother's Agenda. 2 Vols. Paris, Institut de Recherches Evolutives, 1978. Vol. I: 1951-1960 540pp. Vol. II : 1961: 460pp. Rs. 48 per Vol.

In this publication the Mother's efforts for the preaching of Yoga to the disciples is discussed. Some one had to be prepared not only to hear and understand the radically new process of yoga which Mother was going to describe for the next 17 years, but also to share with her the battle against so many established forces and to bear without flinching the onrush of the New Force. Satprem—'true love' as mother called him, was a reluctant disciple; thoroughly formed in the French rational mould, a freedom-fighter against the Nazis and in love with his freedom, he was always ready to run away, yet always coming back, drawn by a love greater than his love for freedom, he was always ready to run away, yet always coming back, drawn by a love greater than his love for freedom. Slowly she conquered him, slowly She came to understand the poignant drama of this lone and indomitable woman struggling in the midst of an all-too-human humanity in her attempt to open the door to the golden future of man. Week after week, privately, She confided to Satprem her intimate experiences the progress of her physical sadhana, the obstacles, the failures, as well as her life anecdotes, her hopes, her conquests and her laughter: at last She could be herself.

Much Silence: Meher Baba: His Life and Work—by Tom Hopkinson and Dorothy Hopkinson. 2nd Rev. Edn. Bombay, Meher House Publications Bombay, 1981. 232pp. Rs. 25.

Meher Baba was an Indian 'Perfect Master' whose influence and following were considerable during his lifetime, and have continued to grow in the few years since his death particularly among the young. The facts of his life are simple. He was born in 1894 at Poona, of a Persian family of devour Zoroastrians, and of a father who had always been deeply involved in his faith. As a boy, Merwan—as he was called—received an excellent education at the best English schools and colleges in the part of India where he lived. He was particularly good at games. But was also devoted to poetry, and spoke five languages.

Tom and Dorothy Hopkinson knew Meher Baba, and have been his followers for many years. Their accounts of his life and work is crowned by a short outline, of his teaching—his views on Love, Sex and Marriage; on the ego; on the purpose of man's life on earth; on what happens to us when we die; and on the pattern of evolution running throughout all creation.

Mysteries of Mind—by Yuvācārya Mahāprajñā; Tr. by K. L. Goswami. New Delhi, Today & Tomorrow's Printers & Publishers, 1982. xi + 264pp. [ISBN 0-88065-231-3]. Rs. 55.

The author of the book discusses in a very lucid but scientific manner the phenomena of consciousness and its various aspects including the function of the mind. He asserts that the correct method of meditation which consists in the practice of seeing or observing through mind or more precisely the conscious self, the physiological and psychological phenomena taking place in the body", reveals to us the mysteries of mind. In fact, one really experiences or realises the inner world of consciousness which includes the sub-consciousness and the unconscious strata too, and ultimately attain the power to control the mind, to concentrate it on a single object, to become free from the effects of external forces compelling one to lose equanimity and so on.

The whole work shows step by step methods of learning the meditation and relieving one's mind from tension, anxiety etc., developing will-power and extra-sensory tendency and changing the inner harmones so as to change the attitude, behaviour and personality.

Mystery of the Mind—by Swami Muktananda. Ganeshpuri, Gurudev Siddha Peeth, 1982. 48pp. Gloss. Rs. 6.

Swami Muktananda belongs to the lineage of

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Siddhas, Self-realized masters with the ability to awaken the spiritual potential in others. Revered for his spiritual attainment and the universality of his teachings, he has in recent years become one of the most highly regarded meditation masters in the world—Here with startling simplicity and clarity, he explains the paradox of the human mind and demonstrates how to use it as a tool in our inner evolution.

Mystical Interpretation of Colours—by Zahurul Hassan Sharib Gudri Shah. Ajmer, Society of Mystics, 1982. 16pp. Rs. 3.

Colours play a very important part in the emotional, psychological and the spiritual life of a man. In this book, the author has attempted to give the essential information about the various colours and to give a mystical interpretation of colours. The topics discussed are: varieties of colour; changing colours; colour therapy, and clinging to coloured life. The book consists of only 16 pages, but it contains a lot of knowledge in it and is well-written. The knowledge of the author is deep and he wants to share it with the readers. He has given his own experience about the effect of colours on one's mind. The theory does not deal with human beings only, it includes fruits, vegetables, stones, animals, birds etc. also.

Mysticism in Maharashtra (Indian Mysticism)—by R. D. Ranade. Delhi, Motilal Banarsidass, 1982 (Reprinted). 46+494pp. (Published originally as History of Indian Philosophy. Vol. VII from Poona in 1933). [ISBN 0-89531-966-X]. Rs. 100.

Mysticism is an attitude of mind which involves a direct, immediate apprehension of God. The mystics of all ages and countries form an eternal Divine Society and there are no racial, no communal, no national prejudices among them. There may be physical, mental and temperament differences but there is no difference in the quality of their mystical or intuitive realization of God.

The book defines, analyses and evaluates the mystical trends observable in the writings of mystics in Medieval India with particular emphasis on the mystics of Maharashtra. We get a fair idea of the Spiritual leaven introduced into Indian thought by the writers such as Ramananda, Kabir, Gauranga, Jnanesvara, Namadeva, Ekanatha, Tukarama, Ramadasa and others. The list exhausts all types of mysticism that are known to exist. The book is rather a study of comparative mysticism and it draws striking parallelism between the mystics of Maharashtra and the Western mystics like Plotinus, Eckhart, Dante and others.

The book is divided into 5 parts bound in one vol. Part-I deals with the intellectual mysticism of Jnanesvara, Nivrttinath, Sopana, Muktabai and Changadeva. Part II discusses the devotional mysticism of Namadeva and his contemporaries. Part III contains the synthetic mysticism of Ekanatha, Janardana Swami and others and shows how they brought about a reconciliation of worldly and spiritual life. Part IV treats of the personalistic mysticism of Tukarama and describes in detail how a devotee passes through the states of doubts, disbeliefs, weaknesses, sufferings, anxieties and uncertainties before he can come into the light of spirit. Part V deals with the activist mysticism of Ramadasa which calls for the man's mind to the performance of duty with the heart set on God.

The book is suffixed by (1) Index of Sources, (2) Index of names and subjects, (3) a Bibliographical note on comparative mysticism which compares the mysticism of Maharashtra with the mystical literature of Christianity and Islam, It contains an Introduction which deals with the Development of Indian Mysticism from the earliest times to the Age of Jnanesvara.

Mystics as a Force for Change—by Sisir Kumar Ghose. Wheaton, Ill., The Theosophical Publishing House. 1981. xx+153pp. (Question Books). [ISBN 0-8354-0547-7]. $ 4.75.

Sisir Kumar Ghose agrees that it appears to be impossible to analyze the mystical experience. But he suggests ways by which we can analyze the transformative effect of such an experience upon the experiencer, and, in turn the transformative effect the experiencer has upon his world.

Sisir Kumar Ghose believes that, contrary to general opinion, the mystic is acutely interested in man.

Sisir Kumar Ghose believes that, rather than escaping from life the mystic, because of his exhilarating, transcendental experience, adds to life.

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For, as he writes: "Whether the Kingdom of God is here, of hereafter, it has first to be reached within and then adjusted to the outer world."

Paths of Meditation: A Collection of Essays on Different Techniques of Meditation according to Different Faiths. Madras, Sri Ramakrishna Math, 1980, 236pp. Rs. 6.50.

The book is a collection of fifteen essays on Meditation. It presents an interesting cross section of diverse theories and techniques relating to the art and science of Meditation. The writers are not only specialists, each in his own field, but speak grown deep personal experience. The printing of the book is good and the price reasonable. All those who want to know something about the various methods of meditation will find this book useful. It prove that with the help of meditation we can set into motion the processes that lead to the restoration of our-well-being-physical, mental, spiritual

Psycho-Yoga : The Practice of Mind Control—by B. Edwin. Wellingborough, Northamptonshire, Thorsons Publications Limited, 1979. 142pp. [ISBN 0-7225-0543-4]. £ 2.75.

It is within your power to mould your personality, character and temperament to suit your own desires. The Psycho-yogic techniques explained in this book show you how to gain direct control of your subconscious mind and how to change bad conditioned habits for good ones.

Quarta Dimensione: L'Espansiene della Conscienza—by Bernardino del Boca, Torino, Bresci Editone, 1977. 95pp. Lire 2.800.

This work comprised of various articles dealing with different aspects of inner consciousness, detailing its formation and consequent growth in human being by continuous practice to illustrate the various stages of its development numerous diagrams are provided. The philosophical poems in Italian are also incorporated in the body of the book to amplify the thoughts and for making the philosophical notions more expressive and comprehensive commentary is also embodied in the book. Metaphysics is the main wheel rotating around the concept of fourth area. i.e. the inner consciousness. The book also lists the various references of the different journals of the countries of the world containing subject matter on inner consciousness. It also incorporates a small bibliography on the fourth state, i.e. inner consciousness. This is a unique treatise on the subject.

Raja Yoga or Conquering the Internal Nature; Also Patanjali's Yoga Aphorisms with Commentaries: Lectures—by Swami Vivekananda. Delhi, Shri Publishing House, 1982 (Reprinted). x + 234pp. Append. Rs. 95.

The science of Rajayoga proposes to put before humanity a practical and scientifically worked out method of reaching "The Truth". Man wants Truth, wants to experience the truth for himself, to grasp it, to realise it, to feel it within his heart of hearts; then alone declare Vedas, will all doubts vanished, all darkness be scattered and all crookedness be straightened.

Raja Yoga or the Practical Metaphysics of the Vedanta : Being a Translation of the Vakyasudha or Drigdrishyaviveka of Bharatitirtha and the Aparokshanubhuti of Shri Shankaracharya etc. —by Manilal Nabubhai Dvivedi. Delhi, Antiquarian Book House, n.d. (Reprinted). 47 + 31 + 34pp. Rs. 55.

This title itself gives a summary of the contents of this book. The list of corrections has also been reprinted, which could be avoided by carrying out in corrections pointed. According to the author it is an attempt to demonstrate the possibility of a universal science of ontology from the stand-point of modern physical science, and to present subsequently a brief sketch of all that Aryan philosophy has to say on the subject.

Raman Maharshi and the Path of Self-Knowledge—by Arthur Osborne. Bombay, B.I. Publications, 1979. 207pp. Rs. 10.50.

It is an unusual book for an Englishman to write, since in describing the life of the guru he has enlarge on many aspects of Indian spiritual life and

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thought, and has shown that he has understood much of what to the west seems to be meaningless or too difficult to comprehend.

He proved in his person that a consciousness transcending both the physical and mental plane was compatible with full use of the physical and mental faculties....Altogether the book gives an attractive picture of one who belonged to the true line of India's spiritual teachers.

Rosary and the Lamp—by Baburao Patel, Bombay, Girnar Publications, 1978 (Reprinted). 247pp. Rs. 20.

It is very difficult to define a saint. He is a man without a native place because he lives in a region where society's frontiers end. He is a man without a name because where he lives silence is the language. He is a man without an age because Time which destroys matter does not touch his spirit. In short a saint is a conscious spark of Divinity. He is God himself because there are moments in his life when cannot tear Himself away from His saintly devotee.

In this present book only the lives of the saints of Maharashtra have been given because the author was familiar with them since his childhood and because he could get plenty of literature about them in Marathi—which is his mother tongue.

Sadhana of Service—by Eknath Ranade. Madras, Vivekananda Kendra Prakashan, 1982. viii + 135pp. Rs. 15.

"...A man like Eknath Ranade is an asset to any movement in any country. I have known him very intimately, and I have admired his energy, his quiet dedication, his capacity for clam, silent, teamwork and a rare capacity to influence favourably persons and very intractable circumstance. No difficulties can thwart him. Mountain-high obstacles he will face with a calmness and gentleness suffused with determination..."

Sai Baba: Invitation to Glory—by Howard Murphet. New Delhi, Macmillan, 1982. 214pp. [ISBN 0-33390-435-4]. Rs. 12.

In this book the author gives an account of the philosophy behind Sai Baba's teachings and his power over natural phenomena. He also compares Sai Baba's teachings with those of Christianity, Buddhism, Islam and Theosophy.

Science of Meditation—by Rohit Mehta. Delhi, Motilal Banarsidass, 1981 (Reprinted). 196pp. Biblio. Rs. 35 (Paper); Rs. 60 (Cloth).

Coming in the wake of his earlier books, *Yoga —The Art of Integration* and *The Nameless Experience* which dwelt on the philosophy and psychology of Meditation, this work treats the subject from a purely practical standpoint. The theme of Meditation is discussed in terms of the three main constituents, namely The Brain, the Habit, mechanism and the Mind. The revitalisation, the modification and the transformation of the triad respectively would usher in the wholeness of spiritual life. In passing, the book discusses the way of spontaneous awakening of Kuṇḍalinī, the biological energy the human body contains, which no longer, the author avers, requires any Haṭha Yoga practice or the guidance of an expert.

It is sincerely hoped that a practical treatment of the subject of meditation will help man to lead a healthy and creative life amidst his baffling psychological life.

Scientific Approach to Self-Realization—by S. R. Acharya. Faridabad, Acharya Missionary Publications, 1980 viii +71pp. Rs. 7.

"....The electric power is one, within the electric motor, electric fan, electric heater and electric light. Similarly the universal power is one within human beings. Same universal power is within super-souls, human beings, animals and matters...."

"...Anything away from the epicentre of the circle travels more distance than one which is closer to the epicentre. The epicentre is the Universal Power. One who is away from the Universal Power travels much into the endless cycle of birth after birth experiences pain after pain. One who is close to the Universal Power travels less and experiences less pain (in the circle anything away from the epicentre experiences more centripetal force than one which is close to the epicentre). Right at the epicentre of the circle, no particle moves, though its peripheral parts are moving. Hence, at the epicentre of the circle the time, space

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and causation are zero and there is universal power. . . ."

Scientific Yoga for the Man of Today—by Sri Surath. Mountain Center, Ca., Ranney Publications, 1971. xvi + 147pp. Append.

Herein is prescribed a method of spiritual practice which is the cream of all religious practices, irrespective of cast, creed and nationality. REBUILD YOURSELF SO THAT HUMANITY CAN BE REBUILT is the entreaty the author makes to the man of today.

By churning out the cream from the spiritual practices of the various specialized schools of ancient times he offers his readers a unique process of meditation which he terms Scientific Yoga. For the practice of Meditation through Scientific Yoga, the author has blended the most important techniques from Hatha Yoga, Raja Yoga, Jnana Yoga, Bhakti Yoga and Tantric Yoga, in such a way as to cater to each man's nature. Let it be emphasized that he is not offering a collection of data but rather he is giving here the fruits of his own realization which have been aided by his association with hundreds of scholars and saints as well as with many Yogis with occult powers.

Secret of Secrets: Spiritual Talks—by Darshan Singh. Bowling Green, Vir., Sawan Kirpal Publications, 1978. x + 255pp. $ 2.95.

The Secret of Secrets sets forth, with the clear ease and authority of a living Master, the timeless teachings of Sant Mat, the mystical tradition, of which Darshan Singh the author, is himself an illustrious example. The book is a record of spiritual talks given by him to seekers after Truth from near and far. In a simple and profoundly moving manner, it presents the essential elements of the spiritual path—self-discipline, ethical life, practice of meditation, and above all the love of God and surrender to His will.

An unwanting plentitude of spirituality shines in these pages. The author's penetrating vision and interpretation of India's mystical tradition lie enshrined here in words of grace and revelation.

Darshan Singh's talks move the will of the devotee to the feet of the Master where she/he can join other lovers of God in the service of the heart. People who long for the Beloved can expect that longing to be nourished by The Secret of Secrets. No matter what traditional path of God one follows, one gains inspiration and respect for one's own tradition by having this reading darshan with Darshan Singh.

Secrets of Tapas (The Path of Siddha of Yore): Yoga of Self-Consummation—by Amarakavi Ramachandra. Madras, The Author, 1982. xi + 196pp. Rs. 50.

This book is the first of its kind as to explore the human life on earth in all its dimensions with the physical. All its probe came to halt down the middle ages and Amarakavi is "Graced" to its task today, as he could outlive the phenomenal forces of nature at will. It is deep communion with the divine as the two bodies—the innate and borne—get together and consummate on life for integral function with the cosmic whole. The ancients call it "Yoga Nidra".

All its quest is not in any one today and this title presents the summit of that reach in Amarakavi and the adequate means of its furrow with meditative nature—For self-communion with the divine as in "Veda Vyasa". It is a "Wonder book" of the age as to know all about Thyself and right through his passage on earth. It is "Earthly life" studied at depth where every one need to know his standing position with nature all through day spirits.

Sivananda's Gospel of Divine Life—Comp. by Divine Life Society of South Africa. Shivanandanagar, The Divine Life Society, 1981. xxv + 860pp. Rs. 50.

This book has been compiled and edited with a view to make known to the public the essence of Swami Sivananda's philosophy and teachings. Most of the ideas have been culled from his conversations with his disciples who flocked to his Adhram to seek guidance from him. His views on Ahimsa, anger, brahmacharya, charity, education, freedom, guru, japa, kama, love marriage, meditation, peace, prayer, purity, samadhi, satsang, service, sex, truth, women, yoga etc. have

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been beautifully given; which impress and inspire the readers and give a glimpse of the greatness of Swami Sivananda.

The printing and binding of the book is good, but the paper is not that very good. Recommended for those who want to lead a divine life and want to have answers to their problems.

Spectacle of Death including Glimpses of Life Beyond the Grave—by Muhammed Islam. New Delhi, Adam Publishers & Distributors, 1981. xx+502pp. Rs. 50.

Based on the teachings of the Holy Qur'an and the Badith, the book helps the reader have been reflection of death ever present in his mind to lead a worthy life here in the hope of a better life hereafter, which is eternal and where blessing are ever lasting.

Sri Garib Das: Haryana's Saint of Humanity—by K. C. Gupta. New Delhi, Impex India, 1976. xx+216pp. Rs. 40.

"Garib Das of Rohtak District, founder of the Garib Dasi sect", writes Dr. Mohan Singh, "may be considered as the last of the Hindu Raj Yogis and Bhakta Poets who had as geat a mastery of popular language and style as Ghulam Farid had, but whose knowledge of other Indian languages was greater than that of any other poet of medieval India, the only poet who comes near to him being Shah Qayam Din Chisti of Kari Goan in Bombay."

His padas, according to Dr. Ram Kumar Verma, exceed 17,000. According to Swami Chetan Das the total number of his padas is about 18,500. No other saint poet of medieval India has written in such abundance and on so many facets of spiritual life.

This is the first authentic and critical work, ever published, on the life and works of Sri Garib Das.

This book discusses in depth and detail not only the mysticism and philosophy of Garib Das but also his language and poetry in all their richness and range. Chapters on the broad stream of the Bhakti Movement and the social and political conditions of Garib Das' life-time, place the saint in a proper spiritual as well as historical context.

Stories from Bhagavan: A Centenary Offering from Arunachala Ashrama, U.S.A. & Canada. Tiruvannamali, Sri Ramanasramam, 1980. 111pp. Rs. 4.

Not only children but all of us love hearing stories told to us. And when the stories are told by self-realized man, they become all the moral meaningful. Here is a collection of 56 beautiful stories told in a simple style which are interesting and thought-provoking. These were very dear to Bhagavan Sri Ramana Maharishi and he used to tell these to his disciples.

The get-up, the title, the printing and the binding of the book is good. Its price is only Rs. 4. This must be read by the children and the adults who want to hear the glimpses of the old Indian Culture and Philosophy. Every story has a moral and a lesson to teach. Recommended for houses, schools and libraries.

Stories of Indian Saints: Translation of Mahipati's Marathi Bhaktavijaya—Tr. by Justin E. Abbott and Narhar R. Godbole; Introduction by G. V. Tagore. 2 Vols. in One. Delhi, Motilal Banarsidass, 1982. Part I : xxxvii+507pp. Part II: xxxiv+499pp. Rs. 120

The present book is an English translation of Mahipati's Marathi poem Bhakta-Vijaya which records the legends of Indian saints, irrespective of their difference in caste, community, creed, language and place of origin. Mahipati wrote in the faith that the glorification of the saints was equally meritorious like singing the glories of the lord. In fact, he was not a historian and his motivation in writing this work was simply spiritual.

Mahipati wrote during the period when Bhakti Movement was in full swing. By the powerful intergrating force of the movement he was swayed, and he aimed by this poem to bring Hindus and Muslims together in the same spiritual platform. He has treated Muslim, Harijan, Brahmin and non-Brahmin saints with equal Veneration. He knew that in spite of physical, mental and temperamental differences of these saints there was no distinction among them in the quality of their mystical and intuitive realization of God. His emphasis on the synthesis of fundamental concepts of different creeds is noteworthy.

Thus, we have the record of different saints—

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Jayadeva, the exponent of Madhura Bhakti, Jnanadeva, the commentator on Bh. G. Namadeva, Ramananda, Tulasidasa, Kabir, Suradasa, Narsi Mehta and Guru Nanakadeva. A lot of information is available on Ekanath—the greatest scholar-philosophical saint poet-cum-social reformer and the towering personalities Tukaram and Ramdasa. The book records the miraculous and fascinating legends of several saints how they spread the Bhakti cult, how they struggled against discrimination between man and man and how they tried to uproot the malpractices which prevailed in the name of Religion in those days.

The Book contains an informative Introduction on Mahipati, his Birth and Early Influences, his literary sources, as an honest author and his historical trustworthiness. It has five appendices: Pauranic names, Pauranic narratives, Words with Numerical Signature, Epithets of Visnu, and poetic fancies in Bh. V. Index contains Technical words, Names of Persons and Places.

Supreme Yoga: A new translation of the Yoga Vāsiṣṭha—by Swami Venkatesananda. 2nd Edn. South Fremantle, The Chiltren Yoga Trust (Aust), 1981. 122 + 62 + 93 + 154 + 128 + xiv pp.

The Yoga Vāsiṣṭha has been a favourite book of spiritual seekers in India these several centuries. Its special appeal lies in its thoroughly rational approach....It is this philosophy of a comprehensive spirituality, rational and practical, that man in the modern age needs to rescue himself from his stagnation of worldliness and put him on the high road of creative living and fulfilment. Swami Venkatesananda...has done a great service to spiritual seekers far and wide by bringing out this translations.

—Swami Ranganathananda

तन्त्र शक्ति—ले० के० ए० दूबे 'पदमेश'। नई दिल्ली, सुबोध पब्लिकेशन्स, १९८२। १७६ पृ०। रु० ८।

हजारों साल पहले मनुष्य ने मंत्र, तंत्र और ज्ञान के सहारे मनुष्यता को अजेय, अमर और अविनाशी होने का ज्ञान प्रदान किया था। इस पुस्तक में मानवता के कल्याण के लिए इसी महान् तन्त्र-शक्ति का विस्तृत परिचय दिया गया है। जिज्ञासुओं की पिपासा शांत करने के लिए प्रत्येक विषय का अत्यंत सूक्ष्म तथा विस्तृत विवेचन किया गया है।

Tantra Yoga, Nada Yoga and Kriya Yoga—by Sivananda. 2nd Edn. Shivanandanagar, The Divine Life Society, 1982. xvi + 199pp. (Swami Krishnananda Diamond Jubilee Series 10). Rs. 14.

This book is in three parts and explains the fundamentals of the three Yogas—Tantra, Nanda and Kriya. It is written by a great saint, who had knowledge, practice and the desire of telling to others what he knew. Therefore the sciences, which were once considered as secret sciences are now known to many. This is a detailed work and contains exhaustive notes on guru and diksha, sadhana, tapas, vrat, siddhi, upachara, yantra, chakra, puja, manasic puja, bhava, mantra yoga, nada yoga, anahata sound, bindu, kala, dhvani, svadhyaya, isvarapranidhana, shatkriyas, pranayama, concentration, meditation and samadhi. The language is simple and the ideas such that these can be very easily understood by the readers. The matter has been treated in a very methodical, logical and scientific way. It gives the various techniques to become a perfect yogi. It tries to prove that the Deity is one's own being, his best friend and the worst enemy.

Tantric Cult of South India—by R. Nagaswamy. Delhi, Agam Kala Prakashan, 1982. xv + 250pp. + 102 Pl. Biblio. Rs. 300.

The book traces the development of Tantric cult—Sakti tradition adoring the Mother Goddess as the Supreme principle—in Tamil Nadu from the earliest times to the 16th century and is confined to the various manifestations of Devi and their intimate connection with Saiva traditions.

The work deals with this cult as reflected in Tamil and Sanskrit literature, art and epigraphy. The study of Tamil works, especially of the Sangam and post-sangam classics and devotional poems and the Sastric works reveals that the Sakta tradition had taken deep root in the Tamil soil from the beginning of the Christian era among all sections

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of the society evolving gradually into an independent faith as in other parts of India.

Tantrism: Its Secret Principles and Practices—by Benjamin Walker. Wellingborough, Northamptonshire, The Aquarian Press, 1982. 176pp. Biblio. [ISBN 0-85030-272-2]. £ 3.95.

Tantrism in its highest reaches can be regarded as part of the traditional religious complex of the East. But in this book Benjamin Walker is concerned less with the acceptable face of Tantrism than with its more unconventional and often terrifying aspects—the secret 'left-hand' forms and the bizarre sacramental features that many in the West find so abhorrent.

This compact but authoritative survey covers the history of Tantrism, its demonology and practices—including the use of mandalas, asanas, magical gestures, breath control, sexual rites and the cult of the ugly. There is also a survey of tantrik influences in the West on such figures as J. K. Huysmans, Aleister Crowley and Austin Spare, and an extensive bibliography.

Teachings of Swami Satyananda Saraswati—Monghyr, Bihar School of Yoga, 1981. 400pp. Rs. 60.

Throughout the world, a great awakening is taking place. Man is beginning to question the nature of his own mind and through this questioning it is becoming apparent that the human mind has a greater potential.

This questioning arises from the desire to leave the limitations man experiences, the anxieties frustrations, worries and disappointments of day to day life. The mind is limited by its conditioning, and man has created these conditions himself. Just as he has created these problems man has also created the means to overcome them.

The methods of transcending our mental limitations are becoming more accessible. Whereas a short time ago yoga was understood in a very limited way it is becoming obvious that it is a very scientific system by which man is able to transform his state of consciousness.

Swami Satyananda Saraswati has travelled to many countries since the inception of his mission which is to make the methods of yoga available to all. He has conducted conventions and seminars, courses and lectures in Europe, Australia, Asia the U.K. and America, wherever this questioning process has been ignited. This book has been compiled from satsangs given by Swamiji during his programmes abroad and Bihar School of Yoga Monghyr.

The questions and answers are diverse and enter into many areas of human experience.

Total Love—by Swami Venkatesananda; Ed. by Lakshmi. South Fremantle, Chiltren Yoga Trust (Aust), 1980. 76pp.

To the subject of Total Love Swami Venkatesananda brings the richness of his understanding, wisdom and humour.

His awareness of human foibles and his knowledge of the Gita and other scriptures (including the Bible) run through these talks as the warp and the woof. On this is woven his compassionate wisdom and the whole enlivened by humorous unforgettable stories told in his own masterly fashion.

But, above all, Swami's own 'total love' shines and makes this book a source of delight to all who seek to realise the truth, to experience total love.

विद्यार्थियों के लिय योग और यौगिक दिनचर्या—— ले० बोधायन। कानपुर, अदिति प्रकाशन, n.d. १६० पृ०। रु० २०।

प्रायः लोगों की यह भ्रांत धारणा होती है कि योग एवं यौगिक दिनचर्या केवल वयस्कों के मतलब की है। वस्तुतः योग एक ऐसा शारीरिक व्यायाम है जो बालक से लेकर वृद्ध तक सभी के लिए लाभदायक है, परन्तु इस लाभ को सम्पूर्ण रूप से प्राप्त करने के लिए यह आवश्यक है कि विद्यार्थियों को योग की सही शिक्षा एवं यौगिक दिनचर्या के स्वरूप की जानकारी हो। इस पुस्तक में रोजमर्रा के उदाहरणों के माध्यम से उपर्युक्त विषय का रोचक वर्णन किया गया है। पुस्तक के प्रथम भाग में स्थान, आहार, निद्रा आदि सामान्य क्रियाओं को करने के सही ढंग एवं समय से परिचित कराया गया है।

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पुस्तक के अन्तिम भाग में विभिन्न आसनों को सही ढंग से करने का निर्देश दिया गया है। साथ में दिए गए चित्रों की सहायता से पाठक इन निर्देशों को सहज ही ग्रहण कर सकेंगे। विद्यार्थियों को योग एवं यौगिक दिनचर्या की शिक्षा देने के लिए यह पुस्तक अत्यंत उपयोगी सिद्ध होगी।

Vijñānabhairava or Divine Consciousness: A Treasury of 112 Types of Yoga (Sanskrit Text with English Translation, Expository Notes, Introduction and Glossary of Technical Terms).—Tr. by Jaideva Singh. Delhi, Motilal Banarsidass, 1981 (Reprinted). xxx +173pp. Rs. 35 (Paper); Rs. 50 (Cloth).

'Vijñānabhairava' is a very ancient book on Yoga. It studiously eschews mechanical worship, external rites and ceremonies and goes directly to the heart of the problem of the union of human consciousness with the Divine. There is no theoretical discussion in the book. It describes 112 types of yoga each of which is a precious gem delineating the mystic approach of the Divine. For this purpose, it makes full use of all the aspects of human life—*prāṇa manas*, imagination and intuition.

The book has for the first time been translated into English. The translation of each verse is followed by copious expository notes which contain not only all that is of any value in the Sanskrit commentaries but also many practical suggestions made by Svami Lakṣmaṇa Joo on the basis of his personal experience of these *Yogas*.

Where are You Going?: A Guide to the Spiritual Journey—by Swami Muktananda. Ganeshpuri, Gurudev Siddhapeeth, 1982. xii + 180pp. Gloss., Epil. Rs. 12.50.

Where are we going? How are we living our lives? Once we begin to ask these questions we have begun, whether we know it or not, the journey of the inner life. In the essays, questions and answers, and interviews that comprise this book, a great spiritual master delineates the different stages of that journey, discussing the nature of life, the recognition of the inner self, the proper practice of mantra and meditation, the awakening of the inner energy, the function of the Guru, and much more. Taken together, the chapters form a complete map of the process of Self-knowing, from the first flash of questioning to the achievement of the state of perfect joy and freedom which is its goal.

Where Are You Going ? is both a handbook of the inner journey and an introduction to the teachings of one of the most highly regarded meditation masters of our time.

Swami Muktananda belongs to the rare and ancient tradition of Siddhas, Self-realized masters known for their ability to kindle the spiritual potential in others. Long revered in his own country, he has in recent years awakened hundreds of thousands of people all over the world to the experience of their own innate perfection.

Wisdom of the Mystic Masters—by Joseph J. Weed. Wellingborough, Northamptonshire, A. Thomas & Company, 1979. 208pp. [ISBN 0-85454-053-9]. £ 2.50.

Here, right in your hands, are the most awesome secrets ever known to man—ready to be used by you to get the riches, influence and joy you've always wanted ! By using the staggering power of these age-old secrets-jealously guarded by the wealthiest and most influential people in history—you quickly discover how to release a flood of riches into your life...how to gain influence and control over others...bring new romance into your marriage or social life...gain the instant respect of everyone you meet...overcome any threat that you face now !

Here is the ancient might of the Mystic Masters immediately ready to help you to the pinnacle of money, fame and power !

Yog Rashmi (English Version)—by Rameshwar Dass Gupta; Tr. by Pitambar Jha. New Delhi, Yog Sadhna Kendra, 1982. 208pp. Rs. 30.

This book provides all knowledge regarding Yog for all Boys, Girls, Women, Men, Children, Youngsters, Old, Hindus, Believers in Sanatan Dharma, Aryasamajis, Muslims, Christians, Sikhs, Parsis, Buddhists, Jains, Indians, Japanese, Americans, Africans, or Englishmen. The book emphasizes

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that Yog is for everyone irrespect of age, caste, creed and nationality.

This book makes available information about Yam, Niyam, Asan and Pranayam. By practising Yog one can save themself from physical and mental diseases, regulate one's digestion and develop taste for food, Tension disappears, and one will find peace. In the beginning any Asan or Pranayam may be difficult, but it becomes simple as one keep practising. The book tells the readers how to practice Asans and which Asan should be done for how long and how many times.

This book is a illustrative too regaining health through Yogic practices achieving success in life.

Yoga—by Swami Venkatesananda. Fremantle, Chiltren Yoga Trust (Aust), 1978. xxi+166pp. +Pl.

This is an abridged edition of the book published by the Strawberry Hill and contains articles on Divine Life, Karma Yoga, Bhakti Yoga, Hatha Yoga, Raja Yoga, Jnana Yoga and 36 photographs of Yoga Asanas. Shri Swami Sivananda of Rishikesh has tried to fill everything about Yoga as clearly and as briefly as possible in order to impress up the minds of the people of the West that yoga is not magic by an unparalleled system of physical culture and the unity of body-mind-spirit. All those who are interested in knowing what is yoga will find this book very useful.

Yoga: Facts and Fancies—by K. Raghavan. Calcutta, Firma KLM Private Limited, 1982. viii+102pp. Rs. 35.

The book seeks mainly to dispel popular misconceptions about Yoga. The students of Yoga propounded by Patanjali find it hard to stomach what is served as Yoga in present day media in India and abroad. The author has a thorough knowledge of Patanjali and our yogic rituals and it is gratifying to appreciate that he has succeeded in injecting a lot of common sense into the so-called mystique.

Yoga: Its Various Aspects (A Symposium on various paths of Yoga). Madras, Sri Ramakrishna Math, 1982. xvi+219pp. Rs. 7.

The articles contained in this volume were originally contributed to the 1981 Annual Number of the Vedanta Kesari. The writers are all savants who have not only theoretical knowledge of what they are writing about, but also practical experience in this sublime field. Sri Ramakrishna used to stress that the one aim of human life is God-realization and that this can be achieved by a variety of means. "As many paths as there are aspirants". This symposium highlights some of the more well-tested paths of Yoga and provides detailed instructions regarding do's and don'ts. "Be thou a Yogi O Arjuna" is the supreme advice given by Sri Krishna to his bosom friend and beloved disciple on the momentous eve of the Kurukshetra War. This is a proof enough that Yoga is not a piece of armchair mysticism but the most pragmatic way of dealing with the crisis that confront us all.

Yoga, however, like the Lord himself, is multifaceted; and this little volume is an invitation to you to get familiar with its various aspects and derive practical benefit therefrom in your adventure of life.

Yoga and Cardiovascular Management—by Satyananda Saraswati. Monghyr, Bihar School of Yoga, 1982. 136pp. Rs. 30.

In the past, yoga has been interpreted as a array of superhuman capabilities and spectacular feats suitable for a small minority of renunciates. Swamiji's mission is to change this conception. Yoga is even now emerging as a scientific system of health and well being eminently suitable for the common man living amidst the challenges, difficulties and dilemmas of modern life. Scientific research is now verifying the psychophysiological effects of yoga practices in bolstering individual resistance to mental stress and physical disease.

Swamiji's contribution in the field of medical education is visionary, compassionate and far reaching. In adapting a complete system of yoga practices specifically for rejuvenation, rehabilitation and recovery from degnerative and debilitation and recovery from devenerative and debilitating diseases, he has extended the helping hand of yoga to all those who suffer physical and mental torments, enabling them to take up the staff of yoga and walk once more.

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Yoga Can Change Your Life—by Jyotir Maya Nanda. Miami, Fl., International Yoga Society, n.d. xvi + 240pp. $ 6.99.

Yoga literally means "union". This suggests the union of the soul with the Divine Self. In this book the author has written some extraordinary articles which shall prove of great use to a busy man who is in need of spiritual guidance. How to Resolve the Problems; How to Develop the Spiritual Strength, How to Think Positively; How to overcome Maya; How to Remove Hatred; how to Enrich your Life; How to Develop Sincerity; How to Educate your subconscious Mind are some of the topics discussed in the book. The language is simple yet effective and the ideas forceful. Some illustrations have also been given here and there.

It is a good book, the reading of which can really bring a change in one's attitude towards life and pessimistics can turn into optimists.

The printing of the book is good and its size attractive. Recommended for all those, who are interested in self-improvement.

Yoga Made Easy—by P. R. Srinivas. New Delhi, Cosmo Publishing Company, 1981. v + 71pp. Rs. 7.50.

The Virtues of yogasana are poor comfort to the middle aged and stiff-limbed. For them the aches and pains caused by the efforts to perform asanas are enough to set their face against them. The author an octogenarian makes a convincing plea for savasana supplementex by self-message and a few other devices as a prelude to yogasana. Step by step he outlines the methods by which the limbs and the body can be prepared for the performance of yogasana. His felicity of phrase and diction makes the book delightful reading for young and old alike.

Yoga Nidra—by Satyananda Saraswati. 4th Rev. Edn. Monghyr, Bihar School of Yoga, 1982. 284 pp. Biblio. Rs. 40.

Out of the vast repertoire of methods in the yoga and tantra shastras, Swami Satyananda Saraswati has expounded one with particular relevance to the tension-ridden modern world. Swamiji has been working for the last 36 years on a process of distillation of the ancient tantric techniques. Yoga nidra is one of most valuable of all these practices, for it creates a state of perfect relaxion in which contact with the subconscious and unconscious dimensions occurs spontaneously.

Swamiji's message is that the deeper mind which is unfolded in the state of Yoga nidra is far more effective, powerful and receptive than the ego-based intellectual mind experienced during waking consciousness. Recent research validated his contention that the most effective form of learning occurs when the intervening barrier of the conscious intellect is dissolved in the yoga nidra state.

Yoga of Divine Love: A Commentary on the Narada Bhakti Sutra—by Swami Jyotir Maya Nanda. Miami, Fl., Yoga Research Foundation, 1982. 240pp. [ISBN 0-934664-42-0 499]. $ 4.99.

This is a commentary in the Narada Bhakti Sutra and a beautiful commentary, with full explanations and beautiful illustrations. In the beginning has been given the legend regarding Saga Narada, and at the end of life sketch of the author Swami Jyotir Maya Nanda who is called the "Genius of Yoga".

A good book, which gives to the modern man the meanings of Bhakti or Devotion and tells him the various aspects of Devotion.

The Narada Bhakti Sutra consists of 84 sutras only and the author has explained it in 218 pages in a way that is impressive and clear.

Yogic Depth Psychology: Introduction to Swami Narayanananda's Psychology—by Swami Balakrishnananda. Gylling, N.U. Yoga Trust& Ashram 1980. 191pp. [ISBN 87-87571-31-5]. $ 3.70.

"Yoga is always scientific and it conveys a very deep meaning. Every true Yogi carries with him alaboratory of his own—his own body is the laboratory and his purified Nadis (nerves) senses, and the subtle and one-pointed mind serve him as the most powerful instruments to dive deep into the depths of finer planes and to detect the most subtle internal truths. It is intution that penetrates deeper beyond the ordinary mind and instruments and perceives hidden truths.

True Yogis do not depend on external objects and instruments to carry on their subtle internal

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experiments. Even the great Western scientists with all their modern delicate instruments in well-equipped laboratories have failed to detect the many subtle operations going on inside our own bodies.

यौगिक दिनचर्या (स्वास्थ्य और सुखी जीवन के लिए)—ले० बोधायन। लखनऊ, इण्टरनेशनल सोसाइटी फॉर ध्यान-योग प्रकाश, n.d. १२८ पृ०। रु० २०।

स्वस्थ एवं सुखी जीवन के लिए केवल यही पर्याप्त नहीं कि हम योग के विभिन्न आसनों को सुचारु रूप से कर लें। आसनों का संपूर्ण लाभ प्राप्त करने के लिए यह अत्यंत आवश्यक है कि यौगिक दिनचर्या का भी विधिवत् पालन किया जाए। इस पुस्तक में पाठकों को यौगिक दिनचर्या के सही स्वरूप से परिचित कराया गया है। स्नान, भोजन, निद्रा आदि जीवन की अत्यंत साधारण क्रियाओं को भी यदि सही ढंग से न किया जाए तो हमारा स्वास्थ्य किस प्रकार अस्त-व्यस्त होकर संपूर्ण जीवन को प्रभावित कर सकता है यह पाठकों को इस पुस्तक के अध्ययन से ज्ञात होगा। गृहिणी, विद्यार्थी, नौकरी-पेशा आदि किसी भी वर्ग का व्यक्ति इस पुस्तक को पढ़कर एवं तदनुसार आचरण करके इससे लाभान्वित हो सकता है।

NATURE CURE

Everybody's Guide to Nature Cure—by Harry Benjamin. Wellingborough, Northamptonshire, Thorsons Publishers Ltd., 1981. 489pp. [ISBN 0-7225-0703-8]. £ 4.95.

The restoration of natural viorant health without the use of drugs—that is the promise of Nature Cure, and the author of this book writes as who personally experienced the 'miracle' of Natural Healing and who through this 'this went on to become a practitioner of Nature Cure.

Harry Benjamin originally wrote Everybody's Guide to Nature Cure to fill the need for a comprehensive but popularly written book on Natural Healing and his classic work continues to meet this need today.

NUMISMATICS

Coins and Medals: Their Place in History and Art —by Stanley Lane Poole. New Delhi, Cosmo Publications, 1982 (Reprinted). x + 286pp. Rs. 150.

Of the antiquities coins are the smallest, yet, as a class, the most authoritative in record, and the widest in range and this volume is an attempt to show what coins can teach, what is their value as documents of history and monuments of art, and what relations they bear to other branches of historical, artistic and archaeological research.

The book is divided into several chapters describing all the important coins, such as—Greek, Coins, Roman Coins, The Coinage of the Christian Europe, English Coins, early Oriental Coins Muhammadan Coins, Coins of India, China and Japan. A special chapter has been devoted to the 'Medals' which are very important from historical point of view.

The book will be found of service to the antiquarry and the collector of coins; but it is primarily intended for the general student who wishes to know what he may expect to learn from any particular branch of numismatics.

In the absence of any general guide to the study of Coins, of a popular character, it is hoped that the present work will prove of value. The publishers are most pleased to issue this masterly prepared guide to numismatics.

PAINTING

Art of the Book in India—by Jeremiah P. Losty. London, British Library, 1982. 160pp. & 140pl. [ISBN 0-904654-78-8].

The serious study of Indian miniature painting has tended to concentrate on the Mughal and Rajput schools, without reference to the schools which preceded or followed them, or to their usual function as manuscript illustrations. The Art of the Book in India attempts to redress this imbalance, by placing these great schools in the context of the development of Indian painting from the 10th to 19th centuries, and of their original purpose as being but one, albeit the most important, of the arts of the book as viewed by Indian book patrons. The book describes in detail and place in context

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the masterpieces of Indian illustrated manuscripts which have survived intact to the present.

Catalogue of Paintings of the Asutosh Museum Ms. of the Rāmacaritamānasa—Comp. by Niranjana Goswami. Calcutta, University of Calcutta, Asutosh Museum of Indian Art, 1981. viii + 75pp. + lxxii. pl. Rs. 250.

This book brings to light the indigenous painting in the 17th and the 18th centuries A.D. The theme is the Rāmacaritamānasa, the magnum opus of Tulasīdāsa, is regarded as one of the brightest luminaries in the firmament of mediaeval poetry.

The illustrated manuscript of the Rāmacaritamānasa executed between 1772-75, now in the collection of the Asutosh Museum of Indian Art is considered as historical and is described and reproduced in this Catalogue. The various aspects of these paintings, which have been discussed in the book are: the Manuscript and its contents; the Authorship and the probable Dates; The Carrier and the Format and Technique and Style of the painting and The Comparative Estimate of the Painting. The paintings both the coloured ones and those in black and white have been reproduced well and explained aptly. The paper and the printing of the book is very good. Binding should have been better.

A very good work of great value for the lovers of art and religion. Suitable for all libraries.

Cave Painting of Sri Lanka—by Ravindra Pandya. Ahmedabad, Art Centre, 1981. vi + 40pp. + 14pl. Biblio. Rs. 100.

This is an art book produced by Shri Ravindra D. Pandya, a prominent artist of Rajasthan, who should be congratulated for proving that Indian Civilization exists beyond the borders of the Indian Sub-Continent too. The Govt. of Rajasthan and the Rajasthan Kala Academy helped the artist to study the cave paintings of Simhal Dweep (Sri Lanka) and he studies the wall-paintings of Vagad, engravings in the temple of Arthuna, and the art of village Adivasis etc.

The author has provided historical and cultural background and has taken pains to make a comparative study of art of the two ancient countries, India and Ceylon.

Centres of Pahari Painting—by Chandramani Singh. New Delhi, Abhinav Publications, 1982. 174pp. Biblio.

Unlike the usual academic enquiries in the history of art, Pahari Painting is imbued with personal feeling of the author.

The author has studied the intriguing pattern of stylistic development of the art of painting in the North-Western Himalayan region. How the decorative formalism imbued the sophisticated naturalism of Mughal painting is linked up with the political situation in the region, and the migration of the artists and their families to the small Himalayan kingdoms. And the resultant change in style, artistic conventions and technique also reflects the changing aesthetic taste of the royal patrons of the region in the seventeenth and eighteenth centuries.

The author has studied all the important collections of Pahari paintings in India, Europe and USA. She has referred to many heretofore unpublished specimens in her analysis of crucial stylistic changes, particularly, in such important centres as Kangra and Guler.

Dance in Indian Painting—by Kapila Vatsyayan. New Delhi, Abhinav Publications, 1982. xxx + 204pp. + 221pl. Biblio. [ISBN 0-391-02236-9]. Rs. 700.

"Classical Indian Dance in Literature and the Arts" by Kapila Vatsyayan was the first definitive work on the integral interrelationship of the Indian Arts. A companion volume with particular reference to painting was promised. The present study reconstructs the history of movement through the evidence of the pictorial arts: it encompasses a vast canvas in space and time from Himachal to Kerala, Gujarat to Assam, from the prehistoric caves to the 19th century. It focuses attention on the interdependence of the two arts, thus providing a new basis for investigating both the evolution of Indian dance styles as also the formal aspects of Indian painting. The study is based on textual, literary and chronicle evidence and is supported by coloured and black and white illustrations of many new discoveries. The study is characteristic of the author's internationally acknowledged ability to meaningfully relate theory and practice,

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regional variations, disciplines and artistic manifestations.

Dawn of Mughal Painting—by Asok Kumar Das. Bombay, Vakils, Feffer & Simons Ltd., 1982. 38pp. + xv pl. Biblio. Rs. 115.

In *Dawn of Mughal Painting*, we bring you yet another book on one of the most admired school of Indian classical painting. Written in facile style, the book makes pleasurable reading, and covers the early period of Mughal Painting from Babar to Akbar.

Gopis of Vrindavana—by Kanwar Lal. Delhi, Rainbow Books, 1982. 11pp. + vi pl. Rs. 40.

This is an artistic book in which there are 8 paintings connected with Lord Krishna and the Gopis of Vrindavana and a text of 11 pages describing the Divine relation between the Lord Krishna and the women of Vraja. The original paintings are in the National Museum, New Delhi.

The author has tried to give poetic explanation of the various scenes depicted in the paintings and has done a good work, which is simple yet meaningful. The reproduction of the paintings is beautiful, printing impressive and paper of very good quality.

But the binding is not of high standard. Lovers of art will find it interesting, while others will be happy to see this book in some library or reading room.

Holalagundi Paintings—by S. Rajasekhara. Dharwad, S. Sujata, 1982. 40pp. Pl. Rs. 60.

Holalagundi is a small village in the Alur Taluk of Kurnul District of Andhra Pradesh. During the mediaeval period, it was a place of some importance as testified by the ruins of temples. There are in this village some paintings, which are still well-preserved and these are closely connected with a few well-known Kannada works. This book is the result of the study of these paintings.

The themes depicted in the paintings are both Saiva and Vaishnava in nature. These are paintings connected with Samudramanthana, Kriararjuniya, Sita-Rama Kalyana, Dakshayagna, Girija Kalyana, Tarakasura Samhara etc. It is strange that these are paintings showing incidents from the life of Kumara Rama, son of Kampilaraya and also a scene of a fight between a local chief and the British.

The book consists of 40 pages only, but it is printed well and can be called a fairly good scholarly work by a keen student of Archaeology.

Recommended for the students of archaeological study and fine arts.

History of Indian Painting: Rajasthani Traditions —by Krishna Chaitanya. New Delhi, Abhinav Publications, 1982. xv + 134pp. + 76pl. Biblio. Rs. 100.

Indian paintings is one of the greatest cultural traditions of the world. If the sustained joy that created it and gave it richly varied forms of expression through the ages has not so far been matched by a widely shared joy in appreciation, it is because art has been long mixed up with archaeology in Indian and has intimidated the layman.

Abhinav's History of Indian Paintings has been designed as a project which will take into account all the relevant research data and match the most scholarly work in its references, but will melt the material in a fluent and engaging narration, the images reflected in it being always the varied visions of beauty in the tradition.

The first volume dealt with mural painting from prehistoric and protohistoric times onwards. The second volume covered the great transition from the mural to the miniature and also studied in detail Moghul and Deccani painting.

This is the third volume and it deals with a phase which is perhaps most the complex and fascinating in the whole tradition—the origins and evolution of Rajput painting. Like underground rivers, streams from the main medieval current flowed beneath the Moghul presence to nourish mutant strains which later evolved into distinctive schools in Malwa, Mewar, Jodhpur, Bikaner, Bundi, Kotah and Kishengarh. The interaction of developing lines, meeting at various points in time and a different evolutionary levels, has made the historical reconstruction a challenging task for the author and an absorbing experience for the reader.

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Indian Painting: The Scene, Themes and Legends—by Mohinder Singh Randhawa. Rev. Edn. Bombay, Vakils, Feffer & Simons Ltd., 1982. xiii+153pp. 34pl. Biblio. Rs. 250.

This is the second in our series of Art books, the first one being *Kishangarh Painting*. Our future book will include Mughal Paintings, Mewar Paintings, Baramasa Paintings, Pahari Paintings and others.

Indian Paintings in the Los Angeles Country Museum of Art—by Pratapaditya Pal. New Delhi, Lalit Kala Akademi, 1982. 28pp.+Pl. Biblio. Rs. 80.

This is another art publication of the Lalit Kala Akademi, the aim of which is to introduce to the public, the beauty of Indian Paintings. The selection has been made from the collection of several hundred paintings in the Los Angeles Country Museum of Art. These paintings are mostly by unknown artists between the sixteenth and the nineteenth centuries and belong to different schools of art. The works which were used during those days also contained the cow's urine and gave beautiful distinctive yellow.

The paintings are impressive, lively, colourful, distinct and narrative. The paintings: "Humayun's Attack and the Flight of Sultan Bahadur" and "Folio From the Rasikapriya of Kesavadasa" are exceptionally beautiful.

The reproduction of the paintings is perfect and the printing of the text good. The cover of the book should have been better. It has perhaps been kept ordinary, because the publishers have called this publication a "brochure".

An impressive brochure indeed, which should be kept in all libraries and institutions of fine arts.

Kangra Paintings of the Bihārī Sat Sai—by M. S. Randhawa. New Delhi, National Museum, 1982. xi+87pp. Pl., Ref. Rs. 180.

This is the second impression of the book, which was first published in 1966 by the National Museum, New Delhi. It shows that the book is in demand and has already been liked by the lovers of art. There are 20 monochrome plates and 18 colour plates. The colour plates are very charming and specimens of the great Kangra paintings, famous for their serene beauty, lively colours and the delicate features of the female figures painted. The theme of most of the paintings is love—love between a male and a female, love of a female for her own body, love between men and their pet animals and birds etc.

In the words of the author himself "these are not merely a collection of pictures, but a record of spiritual achievement of an age when a few gifted individuals produced a delightful art, which is also a record of human happiness which we can share. In fact, it is the emotive quality of these paintings which gives them a unique place in the world's inheritance of beauty."

A beautiful book of art, very well-produced and worthy of being kept in every museum and the library of every art school.

Kangra Paintings of the Gīta Govinda—by M. S. Randhawa; Introduction by W. G. Archer. New Delhi, National Museum, 1982. 132pp. Biblio., Pl. Rs. 240.

This is the third in the series of five monographs on Kangra Painting planned by Dr. M. S. Randhawa and published by the National Museum, New Delhi. There are 28 monochrome plates and 20 colour plates in it, which are well-reproduced. The preface is by Dr. Randhawa and the introduction by Mr. W. G. Archer of the Victoria and Albert Museum, London.

Dr. Randhawa who is a lover of art has part in discerning, studying, explaining, selecting and getting reproduced those beautiful paintings illustrations the poetic words of the Jayadeva, who became immortal by composing the lyric poetry of consummate artistry.

As has been said by Dr. Randhawa himself "Here is the finest gift from India, her most delightful poetry, and her most beautiful paintings". The sensuous charm of Bengal in the form her greater poem and the serenity and calm of Kangra valley have been beautifully blended here.

A prestigious publication indeed.

Kangra Valley Paintings—by M. S. Randhawa. 2nd Rev. Edn. New Delhi, Publication Division, 1982. 68pp.+30pl. Biblio. Rs. 100.

Kangra painting is the visual expression of a

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cultural movement with roots in a great spiritual upsurge in India. It draws its inspiration from the Krishna cult which stimulated literary activity in the 16th and 17th centuries. The poetry of Bihari Lal and Keshav Das and the anecdotes from the Bhagavata Purana found expression in painting under the patronage of the Rajas in the Kangra Valley. These paintings introduce us to a romantic cult of innocent womanhood. Culmination of a great art movement from the Ajanta to the Mughal, they are characterised by lyrical beauty. The art of Kangra with its rhythmic line and vibrant colours is one of India's greatest achievements.

Madhubani Painting—by Upendra Thakur. New Delhi, Abhinav Publications, 1982. 158pp. Biblio., Pl. [ISBN 0-391-02411-6]. Rs. 210.

The present work contains a brief study of the various facets of Mithila folk-arts and paintings which are unique in character having few parallels. Of late there has been great talk about this painting, the central inspiration of which revolves round popular religious themes and natural surroundings. They reflect the self-control and serenity of Maithila life and the definite theocratic and aristocratic organisations of Maithila society. The women painters of Mithila aimed at giving clear and edifying expression to certain intuitions which formed part of their religion. The different forms of floor-drawings (Aripana) and wall-paintings (bhitti-citra) provide information on customs and costumes and rituals and religion which otherwise may remain unnoticed.

The volume further explains in detail the religious and spiritual significance of the folk-arts and paintings of Mithila by means of copious references to Sanskrit texts, both sacred and secular. The paintings, as they are, constitute not merely a heap of drawings but a visible symbol of aspirations of pious ladies, and the throbbings of their hearts in religious fervour. A work of inestimable interest both for the specialist and for the connoisseur interested in the study of Indian painting, this comprehensive and authoritative volume on Madhubani painting and other folk-arts of Mithila will prove of immense help to students of Indian culture.

Mediaeval Indian Painting: Eastern School (11th Century A.D. to Modern Times including Folk Art)—by D.P. Ghosh. Delhi, Sundeep Prakashan, 1982. ix + 155pp. + 142 Biblio., Append. Rs. 300.

Mediaeval Indian painting has been closely and comprehensively studied in its regional styles of North Indian Schools, Mughal and Rajasthani; Western Indian Jain School of Gujarat; South Indian School of Vijayanagara and Tanjore. But Eastern India that is the ancient "Prachya" consisting of Bengal, Bihar, Orissa and Assam had been more or less neglected so far, although this particular area has a distinct identity of its own.

It is the purpose of this volume to establish the singular styles of the mediaeval paintings of this area spreading over a relatively unexplored period continously from the 13th century A.D. to modern times. Detailed comparison of styles of work and religious background of previous neighbouring cultures minute analysis of documents newly discovered and reinterpretation of older ones.

Puri Paintings: The Chitrakāra and its His Work—by J. P. Das. New Delhi, Arnold-Heinemann, 1982. 200pp. + 27pl. Biblio., Append. [ISBN 0-391-02577-5] Rs. 250.

Though Orissan Sculpture and architecture have received a good deal to attention from scholars and historians, the pictorial art of Orissa has remained a neglected field and no attempt had so far been made to make a comprehensive study of Orissan paintings. This book brings out for the first time a complete study of one aspect of Orissan pictorial art, namely the Pata Paintings of Puri.

Pata is a living art form of Orissa practised even at present by a community of painters, known as Chitrakaras. The book starts with a socio-anthropological note on the Chitrakāras of Orissa and goes on to trace the origin of the art form in the famous Jagannatha temple in Puri and its subsequent dispersal to other parts of Orissa.

The book deals with the ritual services of the painters and discusses the materials, tools and techniques of painting, the conventions and the popular motifs, the learning and the transmission process. It also describes the events leading to the decline of this art form and its dramtic revival in

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the recent past. The concluding chapters provide an analysis of the Orissan painting set against other forms of Orissan pictorial arts as also painting styles in other parts of India.

Rajasthan: The Painted Walls of Shekhavati—by Francis Wacziarg and Aman Nath. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. 119pp. + 93pl. Biblio. [ISBN 0-7069-2087-2]. Rs. 250.

Within the Region in India known as Rajasthan lies Shekhavati, and in Shekhavati lie the empty forts of the Rajputs—the once powerful warrior caste—and the huge, painted mansions of merchant families who have long since departed to the cities, leaving their beautiful frescoed housed to the ravages of time.

This beautiful book of the frescoes from that region, is a testimony to Shekhavati, to the past prosperity of a society which once proudly displayed its vitality elaborately decorating courtyards, walls and ceilings with a pictorial record of is customs, beliefs, mythology and history, Portraits, war scenes, religious ceremonies and floral designs cover practically every inch of the houses of the Rajput warriors and mercantile classes, revealing far more clearly than words the history of the people of Shekhavati from Mughal times through the eighteenth and nineteenth centuries, until the influence of the British, with their customs and new technology, began to dominate.

This celebration of Shekhavati is not, however, confined to school history; it is also a tribute to Indian fresco painters, whose work is stunningly beautiful, and a unique record of decorative skill now almost forgotten.

Francis Wacziarg and Aman Nath's text is exemplary. It recreates vividly the physical atmosphere of life in Shekhavati, and, in highly informative captions, reveals a mine of information on Shekhavati past and present.

Tara's Catalogue Book—by Andy Weber and Nigel Wellings; Text by Jon Landow. Cumbria, Wisdom Culture, 1979. 5pp. + xiipl. [ISBN 0-86171-002-9]. Rs. 100.

This is a beautiful Colouring Book based on Tibetan Buddhist art. When finished, the outlines can give lovely paintings fit for being framed. There are only 12 paintings, which are printed on one side of the paper, keeping the other side blank. Paper is thick and of superior quality. Art work is praiseworthy.

The introduction is exhaustive and contains instructions regarding the colours to be used and the explanations of the pictures.

Children, as well as adults can spend good time in adding colours to these pictures and in learning about the deep ideas of Buddhist meditation.

This book shall prove of immense value to the lovers of religions art and enable them to possess a very good collection of Tibetan paintings, famous for their beauty and imaginative creation.

PALAEOLITHIC INDIA

Chopper-Chopping Component of Palaeolithic India—by Vidula Jayaswal. Delhi, Agam Kala Prakashan, 1982. xvi + 160pp. + 22 Fig. Biblio., Maps. Rs. 120.

The debate on the significance of the Chopper-Chopping or the pebble tools is now about half a century old. But, so far no attempt is made to study this in detail. In the present book Chopper-Chopping Component of Palaeolithic India, the occurrence of Chopper-Chopping tools in every context of the Lower Palaeolithic phase has been examined in detail. Besides incorporating the information about the location, stratigraphy and typology, it also discusses the imporant issues related to the subject. Some of the interpretations which are based on the scientific analysis of the data, provide new dimension to the subject. The basic tool for this investigation is the statistical counts of the typological and technological features of the concerned tool-pits. Apart from examining the issues relating to the theme under study, it also lays certain norms for typological studies, when are not popular enough in India, but can be fruitfully applied extensively for unveiling the Cultural contents.

Palaeohistory of Man and His Culture—by Asok Kumar Datta. Delhi, Agam Kala Prakashan, 1982. 167pp. Biblio., Fig. Rs. 70.

The history of man and his culture during the Pliestocene time period has been dealt with in this

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book. The exciting topic is treated in four main parts. The author gives a comprehensive idea of human evolution on the basis of fossil finds from different parts of the world. The problem of nomenclature has also been dealt with. The author makes a brief survey of the Palaeolithic studies in India. He deals with the pre-history of West Bengal specially the lower Palaeolithic culture.

PERIODICALS

नैमिषीयम् : पौराणिक तथा वैदिक अध्ययनानुसन्धान संस्थानस्था द्ववार्षिकी पत्रिका, प्रथम वर्ष, प्रथम संख्या, अप्रैल १९८० । सं० गौरीनाथ शास्त्री इत्यादि । सीतापुर, पौराणिक तथा वैदिक अध्ययन एवं अनुसंधान संस्थान, १९८० । १३६ पृ० ।

This Sanskrit Half-Yearly journal is intended primarily to encourage and propagate Pauranic and Vedic Studies. It is published from the Naimisaranya Institute which was founded in the year 1977 in the wake of a divine revelation of Sri Sri Mata Anandamayee. The first issue of this Half-Yearly was out on April, 1980.

True to the purpose, the first issue contains 19 interesting articles on Pauranic and Vedic topics in Sanskrit, Hindi and English written by different scholars. In addition to this, the first volume speaks of the aims and objects of the Institute.

The variety of information as well as the Printing and get-up are commendable. All Sanskrit lovers will welcome this Half-Yearly which we hope will continue to serve the cause of Pauranic and Vedic Studies.

PHILOSOPHY

Abhidhamma Philosophy or the Psycho-Ethical Philosophy of Early Buddhism. 2 Vols. in One—by Bhikkhu J. Kashyap. Delhi, Bharatiya Vidya Prakashan, 1982. xv+279pp.; x+265+113pp. Rs. 150.

In Volume I the author has compressed the whole of the Abhidhamma-Pitika and its supplement the Visudhimagga in this small book. Mostly written in aphoristic small sentences. The book is very popular and today it is taught as the first book to the students of Abhidhamma in the monasteries of Ceylon, Burma, Thailand & Indo-China. It is rather better not to call it the first book for it is really a guide through the whole bulk of Abhidhamma-Pitaka. It gives adopted in the analysis and grouping of the states of thing (Dhammas) in the Dhammasangini as a system.

The Volume II is meant for the student who after studying, the Abhidhammattsangaha is going to take up the original books of the Abhidhamma-Pitaka;and for this reason,the author freely quoted passages from the Pali text, an intimate acquaintance with the languages and style of which would be very necessary at this stage.

अभिधम्मत्थसङ्गहो तथा भदन्त सुमङ्गलस्वामी द्वारा प्रणीत अभिधम्मत्थविभावनीटीका, सं० भदन्त खेतधर्म शास्त्री—ले० अनुरुद्ध । वाराणसी, बौद्धस्वाध्याय सत्र, १९६५ । १६+ङ+२७६ पृ० । रु० ८ ।

Lord Buddha's teachings are preserved in 3 caskets namely Vinaya-Piṭaka, Sūtra Piṭaka and Abhidhamma-Piṭaka. The Abhidhamma-Piṭaka contains the high philosophical tenets for the intelligential. Abhidhammattha Sangaho is a key-book to Abhidhamma-Piṭaka written by Acarya Anuruddha. Divided into 9 chapters, the book deals with the four Paramārtha Dharma viz., Citta, Caitasika, Rupa and Nirvāṇa.

The present book is edited on the basis of Burmese, Ceylonese, Siamese, Roman and Devanagari editions. It also carries a commentary in Pali called Abhidhammattha Vibhavani written by Sumangalaswami.

The value of the edition has been enhanced by an informative introduction in Hindi. The book is provided with a subject-Index and an index of technical terms.

Advaita-Brahma-Siddhi of Sadananda—Ed. by Vamana Shastri. Delhi, Parimal Publications, 1981. 22+310pp. (Parimala Sanskrit Series. 5). Rs. 80.

Advaita Brahma-Siddhi ascribed to Sadananda

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Yati is a book on Advaita Vedanta. In this book, a summary of the view points of all systems of Indian Philosophy is given. The different views are refuted and Advaita is established.

The volume under review is prepared on the basis of manuscripts. It is divided into 4 sections called Mudgara Prahara. In the first section, the theoriel like Paramanu Vada, Asatkaryavada and Satkaryavada are refuted and Mayavada is established. The second section is devoted to the refutation of unorthodox systems of Indian Philosophy. The third section criticises the Nyaya Vaisesika systems and the fourth section refutes the views of Samkhya, Yoga and Mimamsa schools. The text is accompanied by notes in Sanskrit wherever necessary. Variations in different readings are also mentioned.

The book carries an informative preface in Sanskrit. Subject-Index and list of authors and texts occuring in the book are very useful.

Age of Shankara—by Udayavir; Tr. into English by Lakshmi Datta Dikshit. Gaziabad, Virjananda Vedic Research Institute, 1981. vi +165pp. Rs. 25.

The importance of discussing the antiquity of Shankaracharya, the most distinguished scholiast of the Vedanta Sutras, cannot be over-emphasised. Against the popular view of assigning him to the close of the eighth or the beginning of the ninth century, the author of present work has really made a unique contribution to the history of philosophical thought in India by placing Shankaracharya in the sixth century before Christ. Instead of relying on the writings of the other scholars, the philosopher-turned-historian has gone to the original sources, including the material preserved at the various Mathas founded by Shankaracharya himself. It is a most competent attempt ever made on the subject.

Asparsa-Yoga: A Study of Gaudapada's Mandukya Karika—by Colin A. Cole. Delhi, Motilal Banarsidass, 1982. xiii + 158pp. Biblio., Append., Abbrev. [ISBN 0-89581-950-0]. Rs. 60.

The purpose of this book is to investigate the nature of the soteriology, the quest for liberation, of Advaita Vedanta. The enquiry restricts itself to a concrete example of this tradition to illustrate the problem. There are two major areas explored in this study. The first involves the inter-relation and inter-dependence of philosophy and religion. Gaudapada and his text are used to illustrate the synthesis of these two aspects within Advaita Vedanta. They are found to be inter-twined and mutually influence each other. Secondly, the religio-spiritual dimensions of Gaudapada's *Mandukya Karika* in both its theoretical and practical levels are given prominence. Gaudapada is presented herein more as religious preceptor than as a systematic philosopher. The *Mandukya Karika* is also examined as a teaching text from this perspective. Gaudapada's use of scripture and reasoning is explored to understand the synthesis of philosophy and religion inherent in the teachings. His use of various teaching devices is found to support the view that Gaudapada's teachings are essentially religious or spiritual. Gaudapada first presents a theoretical understanding of man's spiritual situation and the goal of liberation. Then he describes the actual practices prescribed to achieve this goal experientally and indicates the results which are said to accure from them.

Balabodhini Gita: Ethics and Eternal Values in Bhagavad Gita, Ramayana and Subhashitas—Ed. by Sivaramakrishna Shastri. Bombay, Amruta Vani Pracharini Sabha, 1980. 26pp. Rs. 1.60.

The booklet Contains few verses of Sanskrit followed by the English expression of the subject which lay stress on ethics and eternal values accepted by all religions and faith. The booklet which is especially designed for the students will lead them on the path of righteousness and human values.

Beyond Time and Space: A Series of Talks on the Yoga Vaşiştha—by Venkatesananda. South Fremantle, Chiltren Yoga Trust (Aust), n.d. 40pp.

Swami Venkatesananda was born in 1921 in the Tanjore district of India. He joined the monastic order in 1945, under the discipleship of the world renowned Saint, Swami Sivananda of Rishikesh, a medical doctor whose main teaching was service to mankind. For 17 years Swami Venkatesananda served as personal Secretary to Swami Sivananda.

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There is nothing higher a master can say of his student than what Swami Sivananda said to him, "Crest jewel of my mission, the resplendence of my work, will I ever see anyone shine brighter than he? Surely, none have I seen so far.

Bhagavad-Geetha, Divine Song: The Quintessence of Human Philosophy—by G. R. Joyser. Mysore, Coronation Press, n.d. 91pp. Rs. 5.

This book is written by G. R. Joyser, who claims to be a scholar, historian, essayist and Sanskritist and the full title as given on its first page is *Bhagavad-Geethaa*: Divine Song The Quintessence of human philosophy in English Prose. It is just the rendering of the Gita in English prose, without any notes, commentary or even introduction. However 10 pages have been added at the end, which contain the following three topics: 'The Three Gunas' 'Gandhi on Gita', and 'The Gita—Helen Janks'.

The printing of the book brings before eyes the style of printing, which was in vogue some 4 or 5 decades. The paper on which the text has been printed is quite inferior, but binding is satisfactory and the cover is good.

Those who just want to know what is contained in the Gita are advised to go in for this book. It will introduce them to its contents in simple words.

Bhagavad-Gita: An Exegetical Commentary—by Robert N. Minor. New Delhi, Heritage Publishers, 1982. lx +504pp. Rs. 150.

It is the first commentary on the Gita to treat the Gita as an historical document of its own time, not reading back into it any later systems. Using not only the best Sanskrit scholarship about this early period, but also the secondary literature on the Gita itself, the author comments upon the Gita and the Sanskrit text where appropriate. The result is a commentary which may be used at a number of levels, for Sanskritists, teachers, and others who take the study of the Gita seriously. The "Introduction" is the only place one can turn to find a thorough discussion of matters of authorship, date and relationship of the Gita to the larger Epic, in touch with previous scholarship. The result is a text which will become the basic handbook to the Bhagavad-Gita. As Norvin Hein says in the "Foreword," it is the place for students of the Gita to begin, as it is the "most judicious" work yet available.

Bhagavad Gita: Text and Commentary in English Verses—by R. N. Roy. Allahabad, Kitab Mahal, 1981. 187pp. Rs. 25.

Thousands of persons all over the world have tried to translate the Bhagavad Gita both in prose and poetry. Here is another translation in verse, which cannot be called superb or matchless, but is quite good and impressive. The translation is not verse, nor in any particular metre throughout, but the words do rhyme in it and make sense. The printing of the text is also such that it appears like a book of verse all insert.

The author has taken the liberty of expanding certain verses and contracting certain others but the result is quite good, because he has tried to explain everything to the reader. On the whole, the author has made a good effort to give the spirit of the Gita to the readers in a special style. The whole book seems to have been written under some devotional spell by the author, which is the result of his deep faith in Lord Krishna, the dispeller of dejection.

Bhagavad Gita: Text, word-to-word meaning, translation and Commentary—Tr. by Swami Sivananda. 8th Edn. Sivanandanagar, The Divine Life Society 1982. xlviii +630pp. Rs. 45.

The work originally appeared, in the early days of the Divine Life Society, as a series in six parts, published separately, which, later on, was combined into a single volume and released for the benefit of the students of Yoga. Having passed through several editions, it is now once again being made available to the public, after it ran out of print some years back. It has been our endeavour to bring out this edition in as neat a form as possible which we are confident, will meet the demands of students as well as the public in general, in an appreciable manner.

Bhagavad Gita for Peace of Mind—by R. J. Venkateswaran. Bombay, Bharatiya Vidya Bhavan, 1982. 111pp. Biblio. Rs. 21.

This book explains the message of the Gita in a

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simple language. It speaks that the Teachings of Lord Sri Krishna have a direct and intimate bearing on our mental peace. Teachings of the Gita promote our real happiness and surpasses emotions that disturb our mental peace. The book highlights that the teachings of the Gita help us to achieve inner calm and unlimited energy.

Buddhist Images of Human Perfection: The Arhant of Sutta Pitaka Compared with the Bodhisattva and the Mahasiddha. Delhi, Motilal Banarsidass, 1982. xix + 320pp. Biblio. Rs. 100.

All forms of Buddhism—the Theravada, the Mahayana and the Vajrayana—affirm the perfectability of the person, and one finds this notion of perfection embodied in three images: the arahant, with bodhisattva and the mahasiddha.

One also finds, in scholarly treatments of Buddhism, much made of the perceived differences among these three 'vehicles' (*yana*). By close textual analysis as well as by extensive field work, Katz criticizes this emphasis on difference and prefers to treat Buddhism as a whole, a position he finds in accord with the teachings of both Buddhists and Buddhist text. By a close examination of these three images of human perfection bridges among the Theravada, the Mahayana and the Vajrayana are built and continuities within Buddhism are explored.

Much of this book is a re-examination of the arahant image as found in Theravada literature and as informed by issues raised by the literatures of the Mahayana and the Vajrayana, the arahant image is then compared with the bodhisattva and the mahasiddha. This comparison involves pioneering discussions of Buddhist philosophy of language and hermeneutics, which are facilitated by Katz's familiarity with Pali, Sanskrit and Tibetan Buddhist texts as well as his sympathetic involvement with the living Buddhist tradition.

Buddhist Wisdom: The Mystery of the Self—by George Grimm; Tr. by Carroll Aikins; Ed. by M. Keller-Grimm. 2nd Rev. Edn. Delhi, Motilal Banarsidass, 1982. viii + 70pp. Biblio. Rs. 40.

Grimm devotes a good part of his book to the elaboration of the *anatta*-doctrine; he states that the Buddha sought for the *atta* in the *indirect* way by taking away from the *atta* everything that is not the *atta*. The Buddha followed this way so radically and with so much success, that whatever is cognizable revealed itself to him as *anatta*. He says: "You teach the *atta*, but I teach what the *atta* is not. You speak about the *atta*, but I speak of *anatta*; in short, you have the *atta*-method, the *atta-vada*, whereas I have the *anatta*-method, the *anatta-vada*."

Commenting on Grimm's work, Edward Conze states: "The more I am concerned with these things, the more convinced I become that George Grimm's interpretation of the Buddhist theory of *atman* comes nearest to the original teaching of the Buddha."

CONTENTS

The Self; The Suffering Self; The Delivered Self; The Extinguished Self; Appendix; Bibliography.

Classical Sāṁkhya: A Critical Study—by Anima Sen Gupta. 2nd Rev. Edn. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. xvi + 175 pp. Biblio. Rs. 60.

In this book, the author has tried to give an exhaustive and critical exposition of the philosophical position of the Sāṁkhya school. The introduction chapter of the book gives a philosophical characterisation of the Sāṁkhya school, emphasising specially its realistic and rationalistic aspects. Another noteworthy chapter is on Epistemology, which gives, for the first time, a thorough and critical analysis of the knowledge—situation of the Sāṁkhya school and brings into bold relief the distinctive features of the Sāṁkhya—epistemology in relation to the epistemological positions of other schools of Indian philosophy. The chapters on Ethics and Religion are also quite impressive. The author has also done well by including an appendix which considers the problem of the existence of God from the perspectives of the philosophical reflection of India and the West.

Dr. Anima Sen Gupta has employed her critical and penetrating faculties for a constructive and sympathetic understanding of many knotty problems of the Sāṁkhya philosophy and she has also expanded them in lucid, convincing and impressive manner.

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Commentaries on Living from the Notebook of J. Krishnamurti—Ed. by D. Rajagopal. Bombay, B.I. Publications, 1981. 254pp. Rs. 15.

These self-revelations and ponderings have been expressions of intensely emotional experiences of Krishnamurti's and not merely philosophical inquiries of the intellectual speculative search for solutions and remedies. Often there has been a complete communion of minds, earnest seeking and sudden illumination. This direct communion and deep listening had brought valuable discoveries in the world of human consciousness.

Now and then during this time, Krishnamurti noted down recollected conversations, relating them to the surroundings of Nature. Nothing was imagined or invented: he wrote down simply and truly what happened. It is from the resulting notebooks that Commentaries on living has been edited.

As will be seen by anyone who glances at the list of contents, these 88 essays cover an immensely wide ground. But it is the one central fact of all Krishnamurti's teaching that they illumine with so rich a variety: namely, that for each individual reader the central human problem can be solved in only one way—for and by himself, we cannot imagine a message more sorely needed in the world of today.

Concept of Self-Luminosity of Knowledge in Advaita Vedānta—by Girdhari Lal Chaturvedi. Aligarh, Adarsh Prakashan, 1982. vii + 197pp. Biblio. (Lucknow University Ph.D. Thesis). Rs. 50.

The concept of self-luminosity is central to the understanding of the vedantic, particularly the Advaita doctrine of atman. I am glad to note that Dr. Chaturvedi has been able to do justice to the complicated ontological and epistemological issues involved in the conception. The work is a contribution to the study of the Advaita Vedanta.

—Prof. N.K. Devaraja, Ex-Director, Centre of Advanced Study in Philosophy, B.H.U.

Dictionary of Philosophy and Religion: Eastern and Western Thought—Ed. by William L. Reese. Sussex, Harvester Press Ltd., 1980. iv + 644pp. £ 12.50.

This volume though termed a Dictionary of Philosophy and Religion has many encyclopedic features including analyses of the thought of all major philosophers and religious leaders. It is a dictionary in the sense that its major emphasis is on explication of terms, while its encyclopedic aspect is a recognition that the key terms of philosophy and religion are best explored in the context of the conceptual systems of those who have introduced and developed them. One of the key features of the volume is the extent of its cross-references.

The compiler has consulted hundreds of books as his aim has been to provide reliable, but not exhaustive information on the topics treated.

Die Bhagavadgita edited and translated with an introduction and explanatory notes by Klaus Mylius. Leipzig, Philipp Reclam 1980. 124pp. 150 M.

The translator discusses in the introduction the causes responsible for the origin and development of the thought expounded by the propounder of Vaishnava cult and embodied in the sacred epitome of Vaishnavism i.e. Srimadbhagavadgita. He also critically analyses the various aspects of its composition and determines its relationship with other systems of Indian philosophy. The author remarks that Gita suggests three paths to be traversed by a man to reach the highest level of niraveness. They are the path of knowledge, the path of devotion and the path of action, out of these Gita exponents the jivatma to merge with paramatma (Supreme Soul) Lord Krishna by getting rid of maya (Illusion) through the media of action (Bhakti) to that superbeing. The peculiar feature of the book is that it contains a glossary of Sanskrit philosophical words with their exposition in German, and pronunciation guide of Sanskrit alphabets and a comprehensive bibliography. The characteristic of this work is that equivalent German verse, translation is implemented against Sanskrit couplets in beautiful and simple style while retaining the Sanskrit common and proper names wherever they occur in the text translation.

Drāhyāyaṇa Śrautasūtra with the Commentary of Dhanvin—Ed. by Lokesh Chandra, New Delhi, International Academy of Indian Culture, 1982; 142 + 133pp. (Sata-Piṭak Series: Indo-Asian Literatures-303). Rs. 202.

The book contains two manuscripts of the Drāh-

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yāyaṇa-śrauta-sūtra on the theory of vedic rituals. Found in Prof. Raghuvīra's collection, they are reproduced in Śatapiṭaka series, Vol. No. 303. The text belongs to the Sāmaveda and deals with the rules for the performance of sacrifices in the Sāmavedic way. The edition contains directions for the laying of the sacred sacrificial fires, the seasonal and the other sacrifices. It represents the sacrificial cult of India and signifies the history of religion. The edition contains the commentary of Dhanvin which elucidates the text in an elaborate and explicit way. It explains rules not only for the ritual, but also for the application of 'Mantras' and is of great importance to interpret Vedas.

—Bijanbandhu Samajdar

Essentials of Bhagavadgita (According to Sri Madhavacharya's Bhashya)—by K. T. Pandurangi. Bangalore, The Author, 1981. 28pp. Rs. 5.

This booklet gives an idea of the teachings of the holy Gita according to Sri Madhavabhashya. It is a small essay covering 26 pages and was written by way of introduction to Gitabhashya Prameya-deepika, published by Poornaprajna Vidyapeetha, Bangalore. This has been reprinted for the benefit of those, who do not know Sanskrit and therefore cannot have access to the original Sanskrit Text of Bhashya but would like to know the essence of its teachings. By reading this introduction it is hoped, they shall feel interested in studying the Song Celestial further.

This is a scholarly work and summarizes the teachings of the Gita beautifully.

Ethics of the Hindus, with Special Reference to the Mahābhārata—by Birendra Prasad Mishra. Kathmandu, Mrs. Shyama Mishra, 1982. 176pp. Biblio. Rs. 52.

The Hindu ethical foundations are of perennial value and can be of great help to us in a reorientation of our individual and social life which can make people happier even today and enable the individual to attain all round development of his personality.

Gītā and the Qur'ān: A Comparative Study (An Approach to National Integration)—by Mohammad Khan Durrany. Delhi, Nag Publications, 1982. xx + 308pp. Biblio. Rs. 32.

The present volume depicits a picture of a comparative study of the human duties with their classifications according to the Gītā and the Qur'ān. The message of these two sacred books is basically similar as to their devine imports. But due to lack of comparative knowledge of these scriptures, the Hindus and the Muslims consider themselves to be a different folk and taking the grounds of divergence in their religions mistakingly stand hostile to each other. The book explains that the prejudiced views of the generality of the Hindus and the Muslims should come to an end after minutely going through a comparative study of the human duties as enjoined in the Gītā and the Qur'ān.

The book is divided into two divisions containing eight chapters. The first four chapters of Part one are devoted to the preliminary discourse on the Gītā and the Qur'ān alongwith their backgrounds and the next four chapters of Part two to the (i) pre-Gītaic and the pre-Qur'ānic ages with a summary of the biographies of Lord Krishna, Prophet Mohammed; (ii) teachings of the two scriptures with translations of the original Verses of the Gītā and the Qur'ān; (iii) the authenticity of the Gītā and the Qurā'n; (iv) human duties and their classification in both the scriptures and comparison of the human duties.

Gītabhāṣyavivecanam—by C. R. Swaminathan. Lucknow, Akhila Bharatiya Sanskrit Parishad, 1982. xx + 261pp. Rs. 65.

The Bhagavadgita is one of the most Popular Mind Scriptures on which all the great Acaryas or propounders of different sects among the Hindus have written commentary. In the present work the author has critically analysed and examined all important Sanskrit Commentaries on the Bhagavadgita and has presented a comparative study of these commentaries in a lucid style. All the covers of Bhagavadgita will find sumptuous food for their thought in it.

Great Philosophy: A Handbook of the History of Philosophy. Vol. I.—by Albert Schwegler; Tr. by

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James Hutchison, Stirling. Calcutta, K. P. Bagchi & Co., 1982. 155pp. Rs. 40.

Schwegler's Handbook of the History of Philosophy, surveying the philosophical activity in Europe from Thales to Hegel, has all the excellence of a masterpiece and a classic. No less a philosopher than J. H. Stirling considered it "a work of gratitude" to translate it from German into English. While doing it, Stirling observed, "How this excellence has originated will be understood at once, when we consider that Schwegler, a remarkably ripe full man, and possessed of the gift of style, wrote this History, so to peak, at a single stroke of the pen.... The work has already been translated both in America and Denmark; its sale in its own country has, for such works, been unexamples; and we learn from Professor Erdmann that its extraordinary success with students has given rise to various imitations".

Guide through Vissuddhimagga—By U. Dhammaratna. Colombo, Vajra Bodhi, 1964. v +127 pp. £ 1.25.

Meditation is the core of Buddhism. Various methods of meditation are indicated in the discourses of the Buddha and his disciples. This book which is the second edition of a book published earlier in 1964 has been published because there has been much demand for it. Its aim is to make the people understand the essential points connected with the Buddhist way of meditation. Stress has been laid on the purification of views, pruification through conquest of doubts, purification of knowledge and vision of the right path. The author has tried to give in a nut-shell the essential points of Visuddhimagga according to both the three-fold training and the seven-fold purification. Help has also been taken of the earlier English-translations of Vissuddhimagga in writing this present work by the learned author.

Had Sankara Lived Today—by Mathuram Bhoothalingam. Madras, Affiliated East-West Press Pvt. Ltd., 1981. 117pp. Rs. 20.

With his keen intellect and intuitive perception, how would Sankara have reacted to the entirely different world of today? This is the background theme of this rather unusual book. Describing it modestly as only a feeble attempt to envisage some of the possibilities the author outlines in a refreshing and sensitive way, Sankara's life, thought, and work. Adopting the form of an imaginative dialogue between two devoted students of Sankara, he brings out, in eminently readable language, the basic features of Sankara's outlook.

Heritage of Śaṅkara—by S. S. Roy. 2nd Rev. Edn. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. xix +238pp. Biblio. Rs. 75.

This work is a study in Comparative Philosophy and Indian Metaphysics. Its starting-point is an inquiry into the validity of a charge against the heritage of Śaṅkara—the charge that Śaṅkara is a crypto-Buddhist. For giving the lie to this indictment of Śaṅkara's heritage, the author has disentagled the essentials of Advaitism from the principles that determine the constitution of the Buddhist Absolute, in the traditions of Vijnana and Sunya. Possible evidences, in favour of the misconceived equation of Advayavada with the Vedantic Non-dualism, have been considered, and disposed of. A full-fledged account of the legacy of Gaudapada, and a still fuller account of Śaṅkara, in most of the relevant aspects, justifies the titles of this essay. A lively and brisk delineation of the symbolic usage of language in the Advaitavada of Śaṅkara and his followers, helps in a considerable manner to distinguish the Advaitic heritage from the dialectic-centred philosophy of the Madhyamikas, and the unreflecting monism of some schools of Vedanta. The author has brought out very clearly the nature and status of the Dialectic in the Advaitic system of thought. Without identifying Advaitism with Buddhist Absolutism, he is prone to thinking that the dialectic of Buddhists is a necessary link in the development of Indian Philosophical consciousness.

हिन्दी ज्ञानेश्वरी: श्रीमद् भगवद्गीता की भावार्थ 'दीपिका' नामक सर्वश्रेष्ठ टीका—ले० ज्ञानेश्वर; अनु० एवं टीकाकार रामचन्द्र वर्मा। वाराणसी, हिन्दी साहित्य कुटीर, १९८२। ११+५४० पृ० । रु० ३० ।

महाराष्ट्र प्रान्त में संत ज्ञानेश्वर उच्चकोटि के महात्मा

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हुए हैं जिन्होंने भक्तों को भगवद गीता का वास्तविक मर्म समझाने के लिए श्री शंकराचार्य के मतानुसार 'ज्ञानेश्वरी' नाम की यह बहुत ही विद्वतापूर्ण और विशद टीका लिखी है। इसे काव्य, व्यवहार नीति ग्रंथ या धर्म ग्रंथ किसी भी दृष्टि से देखा जा सकता है। विषय गहन होते हुए भी लेखन शैली की सरलता व रोचकता के कारण साधारण लोगों के लिए भी यह ग्रंथ बहुत उपयोगी है। गीता प्रेमियों को इसे अवश्य देखना चाहिए।

Indian Philosophy: Past and Future—Ed. by S. S. Rama Rao Pappu and R. Puligandla. Delhi, Motilal Banarsidass, 1982. xvii+434pp. [ISBN 0-8364-0670-2]. Rs. 125.

There appeared in recent years several books on contemporary philosophic activity in India. These books are primarily concerned with informing the philosophic community, at home and abroad, as to the kinds of problems occupying contemporary Indian philosophers, their methods and orientations and their proposed sulutions. Reviewers and editors of these books complained that contemporary philosophical thinking in India is at cross-roads, that it is indistinguishable from Western philosophical thinking in many respects and that Indian philosophy needs a goal and an orientation.

The main aim of the present book is to obtain answers to the following questions: What is the relation between Indian philosophical tradition and contemporary philosophical thinking in India? Where should Indian philosophy go from wherever it is now? In order to seek answers to these questions, the editors requested the contributors to address themselves to the following themes: (a) What is Indian about Indian philosophy? (b) What is the goal of Indian philosophy? (c) What is the responsibility of the Indian philosopher? (d) What is the future of Indian philosophy? Accordingly, the essays in the book are placed under three main divisions: The Tradition of Indian Philosophy; Tradition and Modernity; and The Future of Indian Philosophy.

All the contributors to this volume are Indians, some living in India and others abroad. The idea behind such an exclusive selection of contributors is that philosophers in India and outside will have a chance to learn what Indian philosophers think of their own tradition, its encounter with modernity and its future. It is the considered judgment of the editors that Indian philosophy is currently at cross-roads and it is, therefore, important for Indian philosophers to closely examine their own philosophic inheritance and their present philosophic concerns. It is hoped that there will emerge from such an examination a vision of the future of Indian philosophy.

This collection of essays is thus an example of philosophic activity in one of its best senses: becoming conscious of one's own tradition, of its interaction with alien traditions, and a vision of the future.

Indian Philosophy: The Concept of Karma—by Kewal Krishna Anand. Delhi, Bharatiya Vidhya Prakashan, 1982. xix+396pp. Biblio. Rs. 125.

This book deals with the importance and place that Karma occupies in the individual's life. Even wise people get confused and do not know what to do. The philosophy of action is so subtle that even scriptures fail to provide with proper solution.

Indian Philosophers attach much importance to Karma in their own way as means to or obstruction in the realisation of the moksa. Hence karma occupies a great place in the life of a man. It presents a remarkable solution of the great riddle of the diversity of Human conditions and the origin of suffering and enables us to understand the various aspects of life in a manner which is most satisfying to our reason.

Karmic Laws: The Esoteric Philosophy of Disease and Rebirth—by Douglas Baker. Rev. Edn. Wellingborough, Northamptonshire, The Aquarion Press, 1982. 96pp. [ISBN 0-85030-299-4]. £ 2.95.

Each Human life is the result of a unique set of causes and effects—a condensation, as it were, of past actions, some of which stretch back over many lifetimes.

For the occultist, our bodies—both inner and outer—are receptacles for creative as well as destructive energies and are the product of those cosmic laws of cause and effect known as karma.

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This book explains the fundamental concept of Karma and examines the way karmic consequences manifest in a variety of physical diseases, ranging from arthiritis to schizopherenia and alcoholism.

The Mother as I Saw Her: Being Reminiscences of the Holy Mother Sri Sarada Devi—by Swami Saradeshananda; Tr. by J. N. Dey. Madras, Sri Rama Krishna Math, 1982. viii +247pp. Rs. 12.

Here is these pages is given a vivid and realistic pen-picture of a unique personality—unique because she was nun, wife and mother at the same time. The Holy Mother Sri Sarada Devi, the Divine yet human consort of Sri Ramakrishna, is here presented as nowhere else, in all her rustic simplicity, which breaks the barriers of commonality by its artless naturalness inspired by a universal love which made no distinction between friend and foe, the small and the great, the ignorant and the wise but enfolded every living being in the charming fragrance of motherliness that her personality exuded.

Swami Saradeshananda, the recorder of these precious reminiscences is a disciple-son of the Mother, who had opportunities to serve her very intimately and thus hear all those conversations and witness all those small events that took place in the obscure village of Jayrambati. He has therefore drawn a pen-picture of the Mother with a wealth of details, thus giving a realistic presentation of the concept of Universal Motherhood in human terms.

Mystic Saints of India: Shankaracharya—by Prem Lata. Delhi, Sumit Publications, 1982. xvi +191pp. Biblio. Rs. 70.

The book narrates the wonderful life of Shankara gives an account of his work and explains the advaita doctrine in an easy to understand way, with numerous examples. An English translation of two of Shankara's renowned works, Aparokshanubhuti and Atmabodhy are included in the work.

Nyaya: Gautama's Nyāya-Sūtra with Vātsyāyana's Commentary—by Mrinalkanti Gangopadhyaya. Calcutta, Indian Studies, 1982. xc +451pp. Append. (Indian Philosophy in its Sources. Ed. by D. Chattopadhyaya and Others). Rs. 160.

The Indian Philosophical tradition owes to Nyaya the general methodological—and perhaps also the basic conceptual—framework. Its extant source-book is the Nyaya-sutra attributed to Gautama, also known as Aksapada. The sutra's being usually too cryptic to be understood by themselves, one is obliged to depend on the comprehensive commentary on these by Vatsyayana.

Complete English translation of the Nyaya-sutra along with Vatsyayana's commentary on it is presented here with the awareness of the requirements of contemporary readers. The translation is literal, though for the purpose of elucidating some points of the sutra-s and bhasya, the translator has added within brackets expressions considered essential for the purpose.

In the Appendix are given the sutra-s in Sanskrit original with variant readings.

The table of contents is made as detailed as considered necessary to identify the passages discussing various topics in the sutra-s and bhasya.

In the Introduction is raised the question: What is intrinsic and what is extrinsic to the Nyaya philosophy even in the earliest extent source-book on it? Its highly persuasive logic may form the starting point of a reassessment of the Indian philosophical tradition.

न्याय-दर्शन-विमर्शः — ले० काली प्रसाद सिंह । कलकत्ता, संस्कृत बुक डिपो, १९८० । ५+२२४ पृ० । रु० ३५ (साधारण संस्करण); रु० ५० (पुस्तकालय संस्करण) ।

This book in Sanskrit is based on Bhāṣā Pariccheda of Viśvanātha Pañcānana Bhattacharya and Tarka Saṁgraha of Annāmbhaṭṭa. The writer, a Lecturer himself experienced the difficulty of the readers to go through different commentaries for a clear understanding of the concepts. So the author has written this book by collecting materials from different commentaries and sub-commentaries. He attempts to give an essay-type exposition of the main topic discussed in the texts. Classified under 30 various topics, the book acquaints the reader with the concepts of Nyaya-vaiśeṣika philo-

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sophy found in Bhāṣā Pariccheda and Saṁgraha The book is written in simple Sanskrit. Subject-index, a list of original and secondary sources of the Nyaya Vaiśeṣika School and preface in English are very useful.

On Knowing Reality: The Tattvartha Chapter of Asanga's Bodhisattvabhumi (Translated with Introduction, Commentary, and Notes)—by Janice Dean Willis. Delhi, Motilal Banarsidass, 1982. xiv+202pp. Biblio. Gloss. Rs. 65.

On Knowing Reality is the first English translation with commentary of a crucial chapter of the *Bodisattvabhumi*, composed in Sanskrit in the late fourth century by the philosopher-sage Asanga, founder of the Yogacara school of Mahayana Buddhism. The chapter is the core of Asanga's theoretical teachings: it deals with the central epistemological question of how to judge and validate knowledge, and how confusions about "reality" arise.

The Yogacara school has long been considered by scholars, East and West, as advocating a fully idealistic view of reality. But Janice D. Willis argues that Asanga himself had no such intention, and that in fact he rejected idealism as forcefully as he rejected the notion that ordinary beings know things as they really are. Instead, the chapter "On Knowing Reality" shows that Asanga expounded voidness (*sunyata*), rather than mind (*citta*), as the only absolute mode of being. He attempted to redefine *sunyata* in a more positive way than had Nagarjuna and other philosophers of the so-called "critical" school, setting up a philosophical schema to mediate between inexpressible reality and the distortions of ideation and language.

In addition to her translation and extensive commentary, Willis has written an introduction which describes the history of the text and of its author, discusses the place of the Yogacara school in Buddhist philosophical history, and interprets key terms in Asanga's system. The result is a work of fundamental importance to the study of the Mahayana Buddhist tradition.

Padamanjari: A Commentary of Kāśikā of Vāmana & Jayāditya—by Haradattamiśra; Ed. by P. Sri Ramachandrudu and V. Sundara Sarma. Part I (Adhyayas 1-4). Hyderabad, Sanskrit Academy, 1981. (Sanskrit Academy Series. 25). Rs. 25.

Haradatta's 'Padamanjari' is a famous commentary on the Kasi Kavrtti of Vamana Jayaditya, dealing with principles and philosophy of Sanskrit grammar as laid down in Patanjali's Mahabhasya, Bhartrhari's Vakyapadiya and Kaiyata's Pradipa.

The present edition published under the "Government of India Reprinting Series' deals with first four chapters of the original. Each chapter is divided into four padas which contain Panini's Sutras in Sanskrit.

The book opens with an English introduction which throws light on the origin and development of Sanskrit Grammar and the place of Padamanjari in the field. It also gives an account of other works of Haradatta. The commentaries and manuscripts of the text also are referred to. A list of abbreviations in Sanskrit and quotation of verses from different authoritative sources on Grammar contribute largely to the basic understanding of the text.

Pantheism and the Value of Life in Indian Philosophy; with a Reference to Western Philosophy—by W. S. Urquhart. New Delhi, Ajay Book Service, 1982. xii+732pp. Rs. 180.

'Pantheism' i.e. the doctrine, 'God is everything and everything is God' is not only a philosophical theory in the history of Indian thought, but it is a part of the way of life with every religious-minded Indian. So, far the study of Pantheism one has to turn to India. Here one can find pantheism in its purest form and as a mode of thought with which one is brought into constant contact in daily life.

Param Sakha Mrityu (Death—The Supreme Friend) —by Kakasaheb Kalelkar; English, Adaptation by Mahendra N. Pandia. Bombay, N. M. Tripathi Pvt. Ltd., 1982. xii+172pp. Rs. 45.

This work is merely an English adaptation of the original, and an effort is made here to bring forth the essence of Kaka Saheb's philosophy of Death by what seemed a judicious selection of his writing; and hence the reader will not expect of find a chapter and verse rendering of the original book.

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Kaka Saheb's scholarly, saintly, cultured, personality and his philosophy surfaces to give the curious and speculative reader not only much to ponder over, but much also to imbue him with courage, faith and hope, in the face of the inevitable climax—Death!

"That death per se is so undesirable a thing as to be ever mourned by us, is something we cannot believe....Society should, after due consideration, end its meaningless fear and apprehension of it", he counsels us. This very attitude (suggested by the title, Death—the Supreme Friend) informs the reader, that there are no terrors in store, no traumatic experiences lying in wait to cause dread and uneasiness; that Death is God's precious, necessary, and compassionate gift to man, which he should learn to receive in a spirit of thankfulness; that it is not a baleful disaster, but the final act of the high drama in which he should have played his appointed role becomingly and in the true spirit of humility.

Philosophical Discourses—by Suresh Chandra. Bareilly, Prakash Book Depot, 1979. xiii + 28pp. Biblio. Rs. 50.

The author teaches philosophy at the Central University of Hyderabad. The present volume, he holds is simply a collection of some notes on philosophical issues prepared at the formative stage of his professional career. Perhaps these notes may be of some use to the students and teachers of philosophy in this country.

Dr. Suresh Chandra's work is a philosophical autobiography in the sense that it represents his reactions to philosophical themes and controversies spread over nearly twenty years. Reading his work is a relieving also of one's own philosophical past, and Dr. Chandra's careful and insightful discussions cannot fail to instruct teachers and inspire students of philosophy all over our country.

—Prof. Ramchandra Gandhi

Philosophical Study of the Mysticism of Sankara—by G. Sundara Ramaiah. Calcutta, K. P. Bagchi & Company, 1982. 121pp. Biblio. Rs. 50.

In this work, the author has made a serious effort to show that mysticism can be studied from several different view points, viz., religious, psychological and sociological. The study and exposition is based on Sankara's original works. The author gives a comprehensive and critical account of the nature, characteristics, and types of mysticism. He brought out the salient features of Hindu, Greek, Hebrew and Jewish and Christian Mysticism.

The ontological position of Sankara, the mystical elements contained in the concept of Brahman and the Doctine of 'Brahmanubhava' its glorious nature are explained in a very interesting question: Is Sankara's mystical experience Atmabodhi or Brahmabodhi?

Towards the end the author compares the non-Indian forms of mysticism with Sankara's Mysticism. Tao is compared with Brahman. St. Thomas Aquinas, Eckhart and Abu Yazid are compared with Sankara. Towards the end the author concludes that "the excellent forms of mysticism of the great religions of the world exhibit rare form of nobility and dignity of the mankind.

Philosophy of Nāgārjuna—by Vincente Fatone. Delhi, Motilal Banarsidass, 1981. vi + 173pp. Biblio., Abbrev. Rs. 65.

This book is an English translation of V. Fatone's Spanish Original on the Philosophy of Nāgārjuna—a famous Buddhist Philosopher who lived in the second century A.D. Until Fatone wrote this book it was thought that Nāgārjuna was a nihilist. So firm has been the tradition that certain eminent scholars still continue to use this term to designate his School. But the present author has tried to prove that Nāgārjuna is not a nihilist. Although the fundamental idea of Nāgārjuna's system is that nothing exists, still he believes in the existence of one single substance which is the world sub-specie aeternitatis.

This book is divided into four chapters. Chapter I discusses Early Buddhism and the Little Vehicle (Hīnayāna). Chapter II asserts the Negation of Causality of Movement, of Time and of Being. Chapter III deals with the Negation of Knowledge and Chapter IV proves the Negation of Space and of Nirvāṇa.

Translated into lucid English, the book presents a faithful interpretation of Nāgārjuna's Philosophy.

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Documented with Notes, Bibliography, Abbreviations, and Index.

Philosophy of Non-Attachment: The Way to Spiritual Freedom in Indian Thought—by M. M. Agrawal. Delhi, Motilal Banarsidass, 1982. 100pp. Biblio. [ISBN 0-89581-954-6]. Rs. 50.

The ideal of non-attachment is certainly the most central concern of the Indian Philosophical psychology depicting a mode of life which is at once both, spiritual and moral in character. Ever since its first appearance in the meditation of the Upanisadic sages, it has recurred throughout the history of Indian philosophy, as well as, has proliferated in literature, especially in the poems of the mystic saints. Its opposite 'attachment' is conceived by the thinkers as a sort of psychic cement which holds together various elements of the empirical self by relating the individual ego to the day-to-day world of events and actions. Without this cement the empirical self will as it were, simply wither away, and whatever, if anything remained of the individual will return to the realm of the transcendental. Yet non-attachment and its consequent self-annihilation are, according to the sages, just the things that one ought to seek out.

This book attempts to explain in detail the notion of non-attachment which is claimed to be of central importance to the understanding of spiritual philosophy of the Hindus as expounded in the Upanisads. The author maintains that the philosophy of non-attachment is a philosophy of truly creative consciousness.

This book will prove of equal interest to the students of philosophy and religion, as well as to all those who are seriously interested in Indian spiritualism.

Philosophy of the Bhagavadgītā—by Swāmī Krishnānanda. Shivanandanagar, The Divine Life Society, 1980. vi +275pp. Rs. 15.

The Bhagavadgita occurs in the Bhishma-Parva of the Mahabharata. Placed in the exciting context of an imminent war between cousins descending from a Common ancestry, the Gospel purports to dramatise the perpetual conflict of cosmic forces which, on the one hand gravitate towards the Supreme Absolute, and on the other rush to immolate themselves in the diversity of names, forms and the processes of the phenomenal universe. The Eighteen Chapters of the Gita represent, in a majestic manner, the rungs in the ladder of Yoga, the stages of the ascent of consciousness to the culmination of the purpose of all evolution—the realisation of the Great Goal of life. The lectures which embody the contents of this stimulating book cover the entire range of the incomparable profundities of this magnificent scripture of all seeking souls the world over, and provide a rich treat, the value of which can be assessed only by the magnitude of spiritual insight which the reader will gain on a careful and concentrated study of this superb legacy to humankind.

Philosophy of the Buddha—by A. J. Bahm. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. 175pp. Biblio. [ISBN 0-7069-2017-1]. Rs. 60.

Here is an illuminating introduction and guide to Buddhism as an important part of man's religious and cultural heritage.

The author's purpose is to state the philosophy of Gotama, the man himself, by a careful study of the original records. He cuts through layers of devout and theological speculation—much as biblical criticism has done in Christian thought—and presents clearly and concisely the real roots and permanent values of Buddhism.

The Buddha's whole philosophy, asserts the author, rests on a single psychological principle: to avoid frustration, avoid desiring the unattainable. But the application of this "Middle Way" is so slippery, Dr. Bahm goes on, that most of the Buddha's followers, even the earliest, abandoned the teaching an each sect found reasons why Gotama could not have advocated it.

By exposing the primary doctrine, this study presents a challenge both to practicing Buddhists and to historical scholars. Philosophy of the Buddha is not another recitation of traditional interpretations;rather it brings new understanding based on a fresh study of the earliest known Buddhist scriptures by a mind uncommitted to traditional approaches. The author's conclusions are thoroughly documented.

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Philosophy of the Panchadasi—by Swami Krishnananda. Shivanandanagar, Divine Life Society, 1982. viii +261pp. (Swami Krishnananda Diamond Jublilee Series 3). Rs. 15.

The Panchadasi is a standard Text on the philosophy of the Vedanta consisting of fifteen chapters, written by Sage Vidyaranya and stands as an unparalleled compendium expounding the fundamental principles of the Vedanta propounding the non-dual existence of Brahman, the supremacy of The Absolute.

This book, which is based on the lectures delivered by the author on the philosophy and the teachings of this great work to audience of students at the Headquarters of the Divine Life Society explains in a simple yet forceful way, the theory con tained in the Panchadasi.

Philosophy of Sage Yajnavalkya: A Free Rendering of the Yajnavalkya-Kanda of the Brihadaranyaka Upanishad as expounded in the Atma Purana —by Swami Brahmananda. Shivanandanagar, Divine Life Society, 1981. xxxvii+394pp. Rs. 20.

On the occasion of Swami Krishnananda's Diamond Jubilee the Divine Life Society, Rishikesh brought out many books. This is the twelfth book in this series. It is the second edition of the previous book, which was first published in the year 1972.

It is a running commentary and exposition of an important section of the Atma-Purana, written by the renowned saint and savant, Swami Sankaranda. It is a rich treat of wisdom and logical disquisition culminating in the final ascertainment of the truth of the Universal Atman.

Swami Brahmanandaji has made available to the readers an interesting short biographical article on sage Yajnavalkya—the sage who was respected very much by King Daivarati, the father of Raja Janak and who was considered as a distinguished sage of unsurpassed wisdom and skill in logical argumentation.

In the present book, the author has given the philosophy of the sage in a very scholarly way, explaining in very clear words the various terms and questions connected with the Supreme Reality.

A good book for the readers interested in the various schools of philosophy, which shall make them understand better the philosophy contained in our Upanishads.

Prajñāparamitā and Related Systems: Studies in Honour of Edward Conze—Ed. by Lewis Lancaster, California, University of California Press, xiv+452pp. Biblio., Abbrev. (Berkeley Buddhist Studies Series. Ed. by Heinz Bechert etc. 1).

The Berkely Buddhist Studies Series is a newly inaugurated publishing project of the University of California at Berkeley and the Institute of Buddhist Studies, Berkeley. Administration offices for the Series are located in the Centre for South and Southeast Asian Studies on the University Campus. Editorial decisions are under the direction of the Group in Buddhist Studies and the Boards of Editors.

The purpose of this Series is to provide a publishing outlet for technical material related to Buddhist studies. It is hoped that such a venture will encourage Buddhist scholars who are doing research which may have a limited appeal to general readers but which is important in the field of study.

Pramāna Paddhati of Jayatirtha; with English Translation by P. Nagaraja Rao and A. Krishnamoorthi. Madras, A. M. Jain College, Institute of Management, 1981. 88pp. Rs. 15.

Sri Jaya Teertha (1365-88), a disciple of Akshobhya Teertha, is an outstanding writer in the field of Dwaita Philosophy. His pre-sannyasic name was Dhondo Pant Raghunath. Within the brief life-span of 23 years, he had the credit of making solid contribution to the Dwaita system of thought in its standardisation and firm establishment by his refreshing boldness, originality of treatment and fineness of critical acumen. His inestimable service has been recognised by the scholarly world in considering him as the second of the Munitraya in the Dwaita field. He has not only written valuable commentaries on

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Madhwa's works and hence given the title Tikacarya, but also some independent treatises. His magnum opus is of course the Nyayasudha, a commentary on Madhwa's Anubhashya. The statement "Sudhaa vaa pathaneeyaa vasudhaa vaa paalaneeyaa" (reminiscent of the saying "Mahabhaashyam vaa pathaneeyam mahaaraajyam vaa paalaneeyam) truly echoes Sudha's greatness and importance.

'The Pramana-Paddhati' is a standard work on Dwaita logic and epistemology. It is the largest among Jaya Teertha's swatantra-granthas. It is based on Madhwa's Pramanalakshana, a terse and tough text on which too, Jaya Teertha has composed the commentary "Nyayakalpalatha" Owing to the difficult nature of the subject and treatment in the Pramanalakshana Jaya Teertha has thought it useful to write Pramana-Paddhati for the benefit of beginners in the study of Pramanas or valid source of correct knowledge (baalaanaam bodhasiddhaye). The work is in three paricchedas-Pratyaksha) (Sense-Perception), Anumana (Inference) and Sabda (Verbal testimony)—on the three Pramanas admitted in the Dwaita Philosophy. Jaya Teertha's treatment of these three pramanas, their modes of functioning and the nature of reality apprehended by them is in simple language with apt examples. The denotation of the term 'Pramaana', the different senses in which it is used pp. 2-3, 8), the types of Inference (pp. 17, 21-22), the nature of Pada-sakti and a review of the epistemological theories in the six systems of Indian thought, are all clearly and brilliantly dealt with in this Work.

'Pramana-Paddhati' was originally published from Dharwar in 1931, with eight commentaries, including those of Vijayindra and Raghavendra, in view of the non-availability of this earlier edition, students of Indian philosophy, especially those of the Dwaita system, should be thankful to the management of the A. M. Jain College, Madras, for bringing out this new edition with an English rendering as their Research-Assistance Programme. The editors, Dr. P. Nagaraja Rao and Mr. A. Krishnamoorthy (A. M. Jain College) have had the assistance of Pandit K. Srinivasachari in editing the Sanskrit text.

Dr. B. N. K. Sharma, the pioneering researcher in Dwaita Studies, in his Foreword to this edition, says—"The translation attempted by the authors is free and not strictly literal or continuous with the text. This allows them to skip over more obstruse and intricate material, and to condense the exposition of Jaya Teertha". The work bristles with many technical expressions as is required of the subject matter, although it is apparently simple and in intended for the beginners. Also in the course of establishing the Dwaita standpoint Jaya Teertha considers the viewpoints of the different darsanas.

—S. S. Janaki

Primer of Existentialism—by M. N. Sinha. Delhi, Capital Publishing House, 1982. viii +68pp. Biblio. Rs. 32.

A Primer of Existentialism is an attempt first of its kind in India to fill the gap of books in the field of existentialism and provides clearly its chief marks and conditions for its development. The author says that it is an attitude of looking at life and explains the problem of human existence. The book, therefore, brings into light the central problem of existentialism in a most lucid style. Explaining existentialists themes in the writings of prominent existentialists like Kierkegaard, Marcel, Jaspers, Heidegger and Sartre, it attempts to clarify major existentialistic concepts. A condign comparison and contrast with major trends of thought such as Marxism, Freudism, Perzonalism, Thomism and Phenomenalism is its speciality. The book is a simple and sincere attempt to paint existentialists' intention to awaken in human beings the possibilities of attaining a genuinely meaningful life full of hope and exultation amidst hard and grim realities of life.

Religion and Ethics in Advaita—by Jacob Kattackal. Kottayam, The Author 1982. ix + 276pp. Biblio. Rs. 45.

Professor Kattackal offers a detailed examination of the relations between philosophy and ethics, mysticism and religion in the Indian religious heritage. His carefully developed analysis is a fascinating and wholly original interpretation of the

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ethical import of mystical experience. Professor Kattackal returns to the very sources of Indian philosophy and religion, then demonstrates the historical evolution of the fundamental impulses of the tradition. He takes his account right down to the present day, so that the reader is made aware of the ways in which the mystical and ethical bases and concepts of Indian thought and philosophy are apparent in the very processes of historical change.

This book is a significant contribution to dialogue with the spiritual tradition and practice of India, and an important stage on the way to acumenism in its universal dimensions.

Religion and Philosophy—by Swami Narayanananda. Gylling, N.U. Yoga Ashrama, 1980. 56pp. (Works of Swami Narayanananda. 27). [ISBN 87-87571-88-9]. $ 1.50.

What is meant by the words Religion & Philosophy? What is the foundation, the means and the aim of all true religions and philosophies in the world? What is the connection between God and Religion? What is the position of the human mind in religion, and what is required of man to reach the Ultimate Truth? What is the essence and the difference between that four main paths in religion: Work, Worship, Psychi, Control and Philosophy? What is meant by Nirvikalpa Samadhi, how can it be explained and when is it attained? To all these fundamental questions a clear answer can be found in this lucid exposition of a very difficult subject.

Reported Case of Radhakrishnan's Literary Piracy—by Barin De Calcutta, Auro-Congress International 1982. 84pp. Rs. 4.

This book is a "Discovery of India after Independence". It may reveal to an impartial reader the nature of some of India's outstanding celebrities, who later ruled India after independence. Written mainly on Sir Sarvepalli Radhakrishnan, who was the President of India and a global celebrity on Indology and Hinduism, the author tried to record here some documentary evidence of a suit once filed by a young philosopher, who charged Dr. Radhakrishnan for infringement of copyright—in other words, "Literary Piracy" or stealing of others literary work—for personal gain. No opinion has been given here in order to enable the reader to frame independent opinion of the case, which, however, could not proceed right up to the end in the Court due to some apparent circumstance.

Śaivaparibhāṣā of Śivāgrayogin—Tr. by S.S. Suryanarayana Sastri; Ed. by R. Balasubramanian and V.K.S.N. Raghavan. Madras, The Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, 1982. xiv+361pp. Rs. 25.

Conversant with both Tamil and Sanskrit traditions of Saiva Siddhanta, Sivagrayogin has written a number of books on Saiva Siddhanta in the form of commentaries and independent treatises. According to tradition, he is one of the illustrious preceptors of the Suryanarkoil Adhinam in Tamil Nadu. He had the good fortune of receiving diksa and saivasannyasa from his guru, Sri Sivakkolundu Sivacarya, and succeeded him as the spiritual head of the Adhinam. As a preceptor of the Siddhanta philosophy and practice, he occupies an important place in the school of Saiva Siddhanta.

Sivagrayogin's Tamil commentary (written in the manipravala style) on Arulnandi's Sivajnanasiddiyar is well-known. He has also written commentaries in Tamil on the Sarvajndnottara, Devikalottara, and Srutisuktimala. His Sivaneriprakasam (in Tamil) is an independent exposition of the basic doctrines of Saiva Siddhanta. He wrote in Sanskrit two commentaries on the Sivajnanabodha—a short one called Sivajnana-bodha-sangraha-vyakhyana and an eleborate one popularly referred to as Sivagra-bhasya. In addition to these, he wrote in Sanskrit Saiva-sannyasa-paddhati, Kriya-dipika, and Saiva-paribhasa.

The Saiva-paribhasa which is a valuable manual on Saiva Siddhanta is comparable to Dharmaraja's Vedanta-paribhasa of the Adavita School and Srinivasa's Yatindramata-dipika of the Visistadvaita School. It consists of five chapters. Chapter I deals with logic and epistemology of the Siddhanta School. Chapters II and III deal with Pati and Pasu respectively. Problems connected with Pasa are

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dealt with in Chapter IV. The concluding chapter expounds the Siddhanta conception of moksa and the means thereto. Sivagrayogin follows the conventional method of purvapaksa-siddhanta dialectics in expounding the Siddhanta views on epistemology and metaphysics, ethical discipline and the goal, and justifies the Siddhanta position in all aspects by citing the authority of the Pauskara and other Agamas.

Śāṁkara-Vedānta Jñāna-Mimāṁsa—by Kali Prasad Sinha. Varanasi, Varanaseya Sanskrit Sansthan, 1982. 8+182pp. (Varanaseya Sanskrit Series. 7). Rs. 40.

This is an essay type exposition in simple Sanskrit of the epistemological aspects of the philosophy of Sanskrit and his followers. It is based principally on Vedanta-Sara, Vedanta-Parichasa, the commentary of Sanakara on Bramha-Sutra, Bhamati, Advaita-Siddhi, Tattva-Pradipa and other important works of this system. In this work, all the important problems relating to pramana, ajnana and adhyasa have been discussed in details. It will be of immense help to the students as well as to the teachers, scholars, researchers.

Scientific Approach to Advaita Vedanta—by D. B. Gangoli. Bangalore, Sri Shanthananda Vinayakaswamy Devalaya, 1982. 98pp. Rs. 10.

Within the short space available, the author has attempted to provide, for the benefit of a genuine student, the fundamentals of Vedanta without which he will find it very difficult to solve the apparent anomalies and contradictions the Upanishadic lore abound with. Besides he has given the basic central ethodology running in and through the Upanishadic texts as well as Sri Shankara's Bhashyas (Gita Bhashya 13-13) and its various applications. A small chapter on the Vedantic disciplines is also included. In this book along with explanatory write-ups adopting the above stated methodology for the purposes of highlighting the teachings of Vedanta, for the first time simple, attractive diagrams are used to drive home the esoteric truths of Vedanta with telling effect.

Seen and the Unseen—by K. P. Bahadur. Lucknow, Anuj Publications, 1980. Rs. 50.

Having the power to reason and to feel, man lives in the world an agonised existence, of which he knows really nothing. He keeps on asking the same question which Naciketas years ago asked the god of Death: 'When a man dies, some say he still is, some say he is not. What is there in the great beyond?' (Katha Upanishad). Such an inquiry takes us into a world where reason becomes a stumbling guide. Yet it is the only one we have. One has, therefore, to be content with the next best and that is belief in what satisfies reason. Even mathematicians have their axioms.

In this book the author gives what he considers the reasonable view of things both seen and unseen. Two preliminary chapters deal with life's aim and the relation between faith, reason and works, God, the soul and the hereafter are discussed in the section on 'The Unseen'. The author's purpose is not to prove or disprove anything. Only to say which seems most reasonable. Here is a new kind of book which attempts to give the most rational answer to all those vexing questions of how, why and wherefore?

Self in Sāṁkhya Philosophy—by Latika Chattopadhyaya. Calcutta, Roy & Chowdhury, 1982. 205pp. Rs. 65.

An exhaustive and comprehensive study of the Sāṁkhya concept of self or Purusa has been attempted in this book on the basis of materials derived from original texts. Self or the subjects is conceived of in the Sāṁkhya as a principal entirely dissociated from the world of objects; but yet it is taken to be the final principle in whose interest the world develops to all its diverse mouldings. Many important points relating to the objective world thus necessarily requires clarification for a proper understanding of the concept of self in the Sāṁkhya and a chapter of the book has been devoted to it. God, again, is an important topic connected with the concept of self and has been discussed separately in another chapter. An attempt has been made there to show how far the Sāṁkhya as a system of philosophy is entitled to include God within its purview. Some theistic representations of the system have also been examined in that connection.

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Sketch of the Vedanta Philosophy—by M. S. Tripathi New Delhi, Asian Publication Services, 1982. 187pp. Rs. 60.

The Vedanta Philosophy, which is poetry, religion, and philosophy all in one, is the knowledge of the infinite wisdom and the unchanging and eternal Righteousness, proclaims to all ages and countries the vast treasures of most vitally essential and sublime truths and thoughts which, if rightly understood, lead to the highest goal—the supreme god.

Some Aspects of Vedanta Philosophy—by Swami Siddheswarananda; Tr. by Krishnabhakti and K. Narayana Marar. 2nd Edn. Trichur, Sri Ramakrishna Ashrama, 1971. vii+318pp. Rs. 9.

The book under publication covers the entire field of Indian religion and the Vedanta Philosophy. It consists of eleven substantial chapters, each being a record of discourse of the Swamiji in France. It bears witness to the profound influence of the personality of Sri Ramakrishna, the lectures of Swami Vivekananda, the wide modern education of the Swamiji and his intensive vedantic learning, all oriented to the presentation of Indian spiritual wisdom at its best. The lectures are marked by great lucidity and freshness and a thorough treatment of essential issues.

The core of the book consists of the remaining chapters dealing with the ontology of Vedanta and the closely connected analysis of the experience of dream. There is a robust re-thinking in these discourses. The central concept of ultimate reality as sat, chit and ananda is analysed in depth and the traditional topics of Vedanta, the (seer) and the 'seen', the 'superimposition' of the object on the subject the immutable existence of the Atman, its self-luminosity, the doctrine of manifestation as condensed in the notion of 'maya' the three 'bodies' and the five 'sheaths' are brought out with great skill and erudition.

श्री अरविन्द का समाजदर्शन—ले० रामनाथ शर्मा। दिल्ली, विवेक प्रकाशन, १९८२। ११+२५६ पृ०। ग्रन्थसूची। रु० ६०।

प्रस्तुत पुस्तक में महर्षि अरविन्द के समाजदर्शन का सांगोपांग विवेचन किया गया है। समकालीन समाजदार्शनिकों से श्री अरविन्द के दर्शन की तुलना एवं परिकल्पना की त्रुटियों पर भी विचार किया गया है। इस प्रकार यह ग्रंथ श्री अरविन्द के समाजदर्शन के अंतर्गत उनके नीति, धर्म, ज्ञान, तत्व संबंधी दृष्टिकोण की भी पर्याप्त व्याख्या करता है। जिज्ञासु जनों के लिए यह पुस्तक पठनीय एवं संग्रहणीय है।

Sri Raghavendra Vijaya—by Narayanacarya, Ed. with Trans. & Notes by D. R. Vasudeva Rao. Vishakhapatnam, Srimadananda Tirtha Publications, 1982. ii+vii+x+158pp. Rs. 12.

The author has selected various statements made by eminent philosophers, scholars, historians, scientists, writers, religious dignitaries, social reformers and politicians who are well known to the modern word as most intellectual people. Among them many area non-Buddhists and free-thinkers. According to them Buddhism is the most practicable and rational religion which will appeals to scientific knowledge and which really can do a better service to mentioned if the followers practice this religion properly.

Srimad Bhagavad Gita (Full Text)—by Nallan Chakravarthy Srinivasa Ramaswami. Kanchipuram, Booma Publications, 1982. 158pp. Rs. 5.

It is a mini-book, which the beginners will find of use to know what is contained in the holy Bhagavad Gita. The printing is average and the paper of medium quality. The title announces that this edition of Srimad Bhagwad Gita is rational, powerful, useful and easy to understand. We agree this.

Studies in Comparative Aesthetics—by Eliot Deutsch Honolulu, University of Hawaii Press, 1975. 103pp. Biblio. (Monographs of the Society for Asian and Comparative Philosophy. 2).

The present volume consists of the series of essays written by the author on a comparative study of western and Eastern thought originally published partly through the columns of "The Divine Life" journal of this society and partly as the concluding

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chapters of the authors' work "The Philosophy of Life".

We are happy to bring these writings together in a single volume now for the benefit of the interested readers.

Studies in Comparative Philosophy—by Swami Krishnananda. Shivanandanagar, Divine Life Society, 1982. vii + 224pp. (Swami Krishnananda Diamond Jubilee Series. 2). Rs. 14.

Studies in comparative philosophy consists of the series of essays written by Swami Krishnananda on a comparative study of Western and Eastern thought originally published partly through the columns of "The Divine Life" journal and partly as the concluding chapters of the author's work "The philosophy of Life". The studies of the philosophy of Socrates, Plato, Aristotle, Plotinus, Rane Descartes, Spinoza, Leibnitz, Locke, Berkeley, David Hume, Kant, Hegel, Schopenhaver, Nietzsche, William James, Henri Bergson, Samuel Alexander and A. N. Whitehead have been made. The importance of the study of Western thought has been emphasized and the philosophy of life has also been discussed.

It is a scholarly work of great value, very useful for all those, who want to be introduced to the study of the philosophy of the great Western philosophers and also to compare the same with the ideas containing in the Eastern philosophy. The present book is No. 2 in the Swami Krishnananda Diamond Jubilee Series.

Studies in Rāmānuja: Papers presented at the First All India Seminar on Śrī Rāmānuja and His Social Philosophy at Śrīperumbūdūr on 21st & 22nd July, 1979. Madras, Śrī Rāmānuja Vedānta Centre, 1980. 200 + iv + xivpp. Rs. 16 (Paperback); Rs. 20. (Lib. Edn.)

This Volume of 'Studies in Ramanuja' consists of papers prepared for or presented at the First All India Seminar on Sri Ramanuja held at Sriperumbudur, on 21st & 22nd July 1979. A brief report of the proceedings of the Seminar appears elsewhere in this Volume. This Seminar was sponsored jointly by Sri Ramanuja Vedanta Centre, Madras and Sriperumbudur Sanskrit College.

The present volume contains the papers submitted and discussed by eminent scholars both from India and abroad in the First All India Seminar on Sri Ramanuja in July '79 at Sriperumbudur. The papers include themes as varied as Aesthetics in Sri Ramanuja's Philosophy, Sarira-sariri-bhava, Sri Ramanuja as a Social Emancipator, Psychology in Visistadvaita, Prapatti Marga, The Influence of Divya Prabandha on Ramanuja, Daily Routine according to Ramanuja, Enduring Elements in Sri Ramanuja's Philosophy, Ramanuja in Epigraphy and Ramanuja as a Critic.

The papers in the volume reflect this fullness of Sri Ramanuja's thought and will be a rewarding study to both the worlds of academicians and the lay-readers.

Sureśvara's Vārtika on Yājñavalkya-Maitreyi Dialogue: Bṛhadāraṇyakopaniṣad 2.4 and 4.5—by Shoun Hino. Delhi, Motilal Banarsidass, 1982. xiv + 327pp. Biblio., Gloss., Abbrev. Rs. 125.

The present work is the outcome of the author's research work at the University of Poona (India). The work is an analytical, critical and comprehensive study of the views of Sureśvara on one of the most important topics in the *Bṛhadāraṇyakopaniṣad*. The *Bṛhadāraṇyakopaniṣad* has differently been explained by different authorities among whom Sureśvara occupies a very important place. His Vārtika, in spite of being his most outstanding contribution to the Vedānta philosophy, has not yet been translated or explained in any modern language. The present work covers a new ground and may be recognized as the first fruitful attempt in this respect.

The work consists of two parts. Part I is Introduction and Part II is Translation and Annotation. The Introduction discusses with clarity what Sureśvara has dealt with in his *Bṛhadāraṇyakopaniṣad bhāṣyavārtika*. Some of these topics are: The so-called injunction in Vedānta, the views of Śaṅkara and Sureśvara with regard to the preliminary accessories to the knowledge of the Ātman, viz. *nitya-karmā-nuṣṭhāna, saṁnyāsa* and so on. Where necessary, the author also offers a comparative study of the Vārtika and the *Gauḍapādakārikā* and that of the Vārtika with the *Naiṣkarmyasiddhi* and other works of Sureśvara.

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The Part II gives an English translation of Bṛhadāraṇyakopaniṣad 2.4 and 4.5 with exhaustive notes. They are followed by Select Glossary, Bibliography and Verse Index.

Tarka Saṁgraha Dīpikā Prakaśika—Ed. by N. Vilinath. Madras, The Author, 1980. viii + 56 + viii + 588pp. Rs. 80.

Logic and grammar are important not only as independent disciplines, but also as essential tools for mastering any school of thought. Though the Nyaya and the Vaisesika were independent in origin, yet they had not always been kept isolated from each other. Thus the two Nyaya schools of Gautama and Kanada combined to form the great Tarka Schools. Among the text books on the syncretic school of Nyaya-Vaisesika, the Tarkasaṁgraha is the most popular and important. The technicalities of the system such as pramanas, Padarthas, Dravyas are dealt with in precise and sharp language in this book. Annambhatta has written a commentary called 'Dīpikā' on his own work. Dīpikā has several sub-commentaries among which Prakaśika written by Nilakantha is very popular and is at par with the work of the great logician Gadadhara.

The special feature of the present edition is the inclusion of a lucid and authentic commentary called 'Balapriya' on Nilakanthas Prakaśika by Professor Ramanuja Tatacarya of Tirupati Sanskrit Vidyapitha, a recognised authority in the field. The text Tarka Saṁgraha in Devanagari is followed by Sanskrit commentaries Dīpikā, Prakaśika and Balapriya. After these, Prasarana, a Sanskrit Commentary by Sri Krsna Tatacarya is given. It is incomplete. Lucid notes are added at the appropriate places in the text to clarify the difficult points. The Editor's introduction in Sanskrit is informative as it throws light on the text and some of the major topics dealt with in the text. A beautiful picture of Sankaracarya, Sri Chandrashekharandra Saraswati of Kamakoti Pitham and a lucid foreword in English by K. Kunjunni Raja adorn the invaluable volume.

Thinkers of the Indian Renaissance—Ed. by Donald H. Bishop. New Delhi, Wiley Eastern Limited, 1982. xi + 408pp. [ISBN 85226-067-9]. Rs. 150.

The book presents the views of a number of prominent leader of the renaissance which took place in India in the Nineteenth and Twentieth Centuries. Except for one chapter it consists of original essays. It also presents a systematic account of a period in India's history when dramatic changes occurred due in large part to the intrusion of an alien culture and way of thinking.

Vaiyāsakanyāyamāla—by Bhārati Tirtha. Poona, Anandashram Sansthan, 1930. 6 + 192pp. (Anandashram Sanskrit Granthavali. 23). Rs. 11.

This is a book written by Bharati Tirtha. It contains Nyāyas explaining the Vedānta Vākyas of Vyāsa. In a structure of four chapters, the Vedānta Sūtras are followed by maxims in Sanskrit verses. And these maxims lead to further explanation in Sanskrit prose. The maxims are crisp and elegant. The book is well-indexed.

A standard work running in its 7th edition which signifies the importance and value of the book.

Yoga-Sūtra of Patañjali: A New Translation and Commentary—Tr. by Georg Feurstein. Kent, Wm. Dawson & Sons, Ltd., 1979. xiii + 179pp. Biblio., Word Index. [ISBN 0-7129-0915-X]. £ 12.00.

This New translation of the famous Yoga-Sūtra of Patañjali is characterized by scrupulous scholarship and a concern to explain to the layman the inner meaning of one of the most profound works in Eastern philosophy. A feature of Dr. Feuerstein's approach is the provision of both an annotated and a freer, continuous translation of the text. There is a full commentary on the sūtras which also contains criticisms of earlier translations. The work is completed by a long introduction and comprehensive word indexes to both Sanskrit and English terms.

Yoga-Vāṣiṣṭha: Renunciation and Salvation—by Tarkeshwar Prasad. Delhi, Nag Publishers, 1982. xii + 116pp. Rs. 40.

Yoga-Vāṣiṣṭha (Y.V)—i.e. the theory and practice of Yoga according to Vāṣiṣṭha. This Y-V to the Ramayana is what Bhagavata is to the Mahabharata: a philosophical complement to the epic

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depicting the personal life and outlook of its hero as a foil to his national image.

On its own, Y-V's philosophy derives from the assumption that Rama too—like Mahavira and Sankara and Dayananda after him—had developed a princely aversion of pleasure of wordly life quite early. Yet, of these—while Mahavira had take the plunge for no return—Buddha, Sankara and Dayananda had renounced and returned. Even so seems to have Rama. Gandhi alone in the natural evolution of this "Vedantic approach to life", had taken the next logical step of never renouncing the world!

Anyway, the running thread of Indian philosophy through the ages seems to have been summed up, again and yet again, in just two words (like the two sides of a coin).

POETIC

Alaṁkaras in the Works of Bāṇabhaṭṭa—by Raj Kumarī Trikha. Delhi, Parimal Publications, 1982. xxiv +358pp. Rs. 135.

The book gives an elaborate and coherent account of all the Alaṁkaras and their varieties, used by Bāṇabhaṭṭa in his works. The study evaluates his poetic excellence and scholarship. It shows not only those Alaṁkaras of Bāṇabhaṭṭa, which were mentioned by his contemporary rhetoricians—Bhamaha and Dandin—but also those, which were either not specifically mentioned by them or were unkown to them. An attempt has also been made to show, how the use of Alaṁkaras in Bāṇa's work, helps in the culmination of Rasa.

A compilation of an encyclopaedia of all the comparisons of Sanskrit literature, would be an aid to the Scholar who occupies himself with the interpretation of Sanskrit Literature. The present work is one more link to the chain of studies of Alaṁkaras in Sanskrit literature. It is for the first time that an elaborate study of Alaṁkaras in the works of Bāṇabhaṭṭa has been attempted in a systematic manner.

Alaṁkārasarvasva of Rajanaka Ruyyaka with the Commentary of Jayaratha; Ed. by Durgaprasad and Kāśinath Paṇḍurang Parab. Delhi, Bharatiya Vidhya Prakashan, 1982. (Reprinted). 2 +205 + 4pp. (Kāvyamātā. 35). Rs. 15 (Stud. Edn.); Rs. 20 (Lib. Edn).

The volume under review is a Reprint edition. Alaṁkāra Sarvasva is a work on Sanskrit Poetics ascribed to Ruyyaka. It consists of two parts, viz. Sūtra and Vṛtti. The work deals only with poetic figures. The definitions of poetic figures are given in sūtra form. Sūtras are followed by vṛttis which explain and exemplify the definitions. The present book contains Jayaratha's commentary Alaṁkāra Vimarśini in Sanskrit. The commentary is in details and variations in readings in different manuscripts are given at foot-notes. Errata and a list of alphabetical order of verses add to the merit of the work.

भारतीय नाट्य-सिद्धान्त : उद्भव और विकास (संस्कृत एवं हिन्दी नाटकों के विशेष संदर्भ में)—ले० रामजी पाण्डेय । पटना, बिहार-राष्ट्रभाषा-परिषद, १९८२। २२+६४३ पृ० ग्रंथसूची । रु० ५०।

साहित्य की सभी विधाओं में नाटक अत्यंत व्यापक परिधि को छूता है क्योंकि दृश्य, श्रव्य होने के साथ ही यह पठनीय भी है। नाटक की इस व्यापक परिधि को प्रस्तुत ग्रंथ में लेखक ने बड़े कौशल से समेटा है तथा भारतीय नाट्य सिद्धान्त के उद्भव व विकास पर विस्तार से विवेचन किया है। इस विवेचन में लेखक की चेष्टा सर्वत्र यही रही है कि नाटक से संबंधित सभी अंग जैसे नाटक की उत्पत्ति, भारतीय नाट्य सिद्धान्त, नाटक के तत्व एवं वृत्तियाँ तथा हिन्दी नाटक की अद्यतन परंपरा आदि इसमें अपने संपूर्ण वृत्तांत के साथ आ जाएं जिसमें वह सफल भी रहा है। स्थान-स्थान पर किए गए उद्धरणों एवं श्लोकों के प्रयोग ने इस सम्पूर्ण वृत्तांत को वैज्ञानिक बना दिया है। विद्यार्थियों एवं नाटक में रुचि रखने वालों को इस पुस्तक में एक ही स्थान पर नाटक संबंधी विस्तृत एवं विविध जानकारी प्राप्त होगी।

History of Rūpaka in the Alaṁkāra-Sāstra—by Biswanath Bhattacharya. Varanasi, Chaukhambha Orientalia, 1982. lxxii +448pp. Ref., Notes. Rs. 250.

This succinct account of Metaphor in Sanskrit Poetics consists of the following Chapters :—

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Chapter I: Introduction. Chapter II: The Term Rupaka and its Significance. Chapter III: Definition of Rupaka and its Analysis. Chapter IV: Divisions of Rupaka. Chapter V: Rupaka in relation to Grammar. Chapter VI: Rupaka in relation to Other Alankaras. Chapter VII: Defects in Rupaka. Chapter VIII: Conclusion. Chapterwise References & Notes. Appendix: Excerpt from Bhanudatta's Alankara-tilaka as preserved in the earliest known manuscript of the text in the Richard Schmidt collection of the Westdeutsche Bibliothek, Marburg/ Lahn, West Germany.

This valuable book embodies the results of methodical and patiently researches stretched over a prolonged period of time. The thorough and scientific treatment of the subject breaks fresh ground and introduces a learned reader to newer avenues of thought. The whole work is based on the first-hand data culled from a wide range of texts, in Sanskrit, Pali, Prakrit, Tibetan, Bengali, Hindi, English, German and French. Even the xerox copies of extremely rare books and the microfilms and photostat copies of very valuable manuscripts have been consulted. The rich Bibliography will command the admiration of a discerning reader.

A perusal of this thought-provoking book will certainly be rewarding.

Rasa or Knowledge of the Self: Essays on Indian Aesthetics and Selected Sanskrit Studies—by Rene Daumal; Tr. by Louise Landes Levi. New York, New Directions Publishing Corporation, 1982. 107pp. [ISBN 0-8112-0825-7].

'Rasa, or Knowledge of the Self,' is the first gathering in English translation of essays and review articles on Hindu aesthetics and translations from the Sanskrit by the French writer Rene Daumal (1908-44). A member of the Simplist groups associated from 1928 to 1932 with the journal Le Grand Jeu (The Great Game) he began cultivating his East Indian studies is an extension of his active pursuit of the avant-garde. In 1932, he made the acquaintance of Uday Shankar, becoming secretary to the latter's Hindu dance troupe and accompanying it that year on its premier American tour. In his efforts to make Shankar's music and dance comprehensible to Western audiences, Daumal developed into a passionate spokesman for Indian culture, and his subsequent writings on the subject are far removed from the usual dry philological speculations of academic Orientalists.

"To Approach the Hindu Poetic Art" differentiates between the Indian and European views of aesthetic experience, with special emphasis on the concept of rasa—that is, "taste" or "savor"—which Daumal sees at the heart of all Hindu art. Two essays—"On Indian Music" and "Concerning Uday Shankar" were written at the time of Shankar's Western tour, while the selection of Daumal's "Oriental Book Reviews" deals with topics, such as The Tibetan Book of the Dead, which were only to spark general interest in the west decades later. The remaining sections of the collection are translations from the Sanskrit that attempt to resonate against language's deepest core.

POLITICAL SCIENCE

History of Indian Administration—by B. N. Puri. Vol. III: Modern Period. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. xi + 350pp. Biblio. Rs. 120.

The importance of administration in the history of any country is significant. Its study helps in analysing the shocks received by the country from external aggressions and internal disorders in different periods of its past, and the way these were cushioned by the administrative machinery.

The present work written from the above viewpoint is the first attempt at a comprehensive history of Indian Administrative organization from ancient times to 1947 in three volumes covering ancient, medieval and modern periods. Some historians have, no doubt, written on certain administrative subjects, confining their interests to specific periods and areas, or they have briefly touched administration as a part of the broader sweep. A few administrators have also treated the subject from their own angle.

The author has successfully completed this monumental history of Indian Administration with the publication of this third volume. It is hoped that this volume also alike, the earlier ones would cater

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to the needs of both the academicians and the administrators.

Kautilya or an Exposition of His Social Ideal & Political Theory—by Narayan Chandra Bandyopadhyaya. Varanasi, Indological Book House, 1982. viii + 318 +xpp. Rs. 98.

The book deals with an exposition of Kautilya's Social, Ideal and Political Theory. The Book summarises the guiding principles of the greatest Arthasastra (अर्थशास्त्र) and discusses his ideals as to the ends and functions of Government and to present the prospects of good Government. Social national has been made to administration topics which interest men of the modern age with their new angle of vision and modified objective and ideals. Evolutionary aspects of institutions had been explosized by citing parallels from the history of other nations including Medieval England. The Author has noted in this book the peculiarities of Indian Social and Political evolution which are imagine in their character. The book traces the peculiarities of ancient Indian Social organisation based on narrow principles yet presenting a wide sympathetic outlook in the highest degree and its germs in earliest antiquity and also their gradual elaboration in successive stages.

PRE-HISTORY

Prehistoric Uttar Pradesh: A Study of Old Stone Age—by P. C. Pant. Delhi, Agam Kala Prakashan. 1982. xi + 183pp. +vii pl. +xlvi Fig., Biblio., Rs. 160.

The present monograph 'Prehistoric Uttar Pradesh by Dr. P. C. Pant makes a detailed study of the Old Stone Age sites and Industries of the Province. Although Uttar Pradesh has been known for its palaeolithic remains for almost a century now, it is for the first time an attempt has been made towards a scientific assessment of the vast material from various Stone Age sites, in an all-India and world perspective. Since the author has been himself engaged in the field investigations of different prehistoric sites of Uttar Pradesh for the last two decades, the book embodies, to a large extent, his own field observations.

Besides dealing with the Quaternary stratigraphy of Southern Uttar Pradesh and a very comprehensive screening of the palaeolithic cultural remains, the book discusses in detail for the first time the pebble tool cultures of the Hamirpur and Jhansi districts, and the Denticulate Mousterian industries of the Levallois facies. Moreover, it also contains a details account of the Upper Palaeolithic of Uttar Pradesh, including the evidence from the famous Belan section and the nearby rock-shelters. Such a comprehensive analysis of the Stone Age tool-kits of Uttar Pradesh has never been attempted before.

PSYCHOLOGY

Encyclopedia of Yoga—Ed. by Ram Kumar Rai. 2nd Rev. Edn. Varanasi, Prachya Prakashan, 1982. xxvi + 441pp. + 36 Fig., Append. (Indological Reference Series. 1). Rs. 100.

All the Hindu Sastras lay down four Aims of Life, viz. Dharma, Artha, Kama and Moksa. Consequently ancient Sages composed exhaustive Treatises on all these four subjects. Kamasastra received its best exposition in the hands of Sage Vatsyayana; whose Kama Sutra is a classic and has been Translated in almost all the major languages of the world. But Vatsyayana himself has admitted, that he was not the first author on the subject although no work preceding him is now available. However, after Vatsyayana numerous authors have treated this subject, not most of these are also now not available in Print.

The general literature on Sex may at times appear obscene, but the treatment given in the Sastric works is really erudite, enlightening and authoritative treatment. Every entry is invariably documented and so faithful to the original sources that their may not be any need to consult the Sanskrit works.

Further importance of the work lies in the fact that it exhausts all the materials of such works which are now not available even in their original Sanskrit.

To avoid obscenity no illustrations have been given. Therefore it can be read by all the members of the family as a Sastra (Science).

The Scholars can use the work as an exhaustive Handbook of Reference treating it as authoritative as the Originals themselves.

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कामसूत्रम् : श्री यशोधर विरचित 'जयमङ्गला' व्याख्या सहित ––ले० वात्स्यायन; व्याख्याकार देवदत्त शास्त्री । वाराणसी, चौखम्भा संस्कृत संस्थान, १९८२ । २८+७५३ पृ० । (काशी संस्कृत ग्रंथमाला २९) । रु० १५० ।

भारत में हिन्दी तथा अन्य प्रादेशिक भाषाओं में कामसूत्र पर अभी तक व्यवस्थित वैज्ञानिक ढंग से चिन्तन प्रस्तुत नहीं किया गया। इस अभाव की पूर्ति प्रस्तुत अनुचिन्तन में की गई है। प्राच्य-पाश्चात्य यौनविज्ञान, मनोविज्ञान का तुलनात्मक अध्ययन प्रस्तुत करते हुए यह अनुशीलन धर्म अर्थ काम—इस त्रिवर्ग की विशद व्याख्या पर आधारित है। सुप्रसिद्ध जयमंगला टीका के साथ यह ग्रंथ गहन, गंभीर अनुचिन्तन, समाजविज्ञान व मनोविज्ञान पर आधृत है।

Why Worry—by K. Sri Dhammananda. Kuala Lumpur, Buddhist Missionary Society, 1967. 116pp. M$ 3.00.

In this book, the author, who is a Buddhist missionary has given a discourse on the innumerable causes of worries and miseries and the innumerable ways and means to be taken to subdue them. He says that in order to keep the worries away, one should try to control the mind and to do the right actions. One should learn to sacrifice for the welfare of others, cultivate benevolence and contentment, should adopt good manners and customs, try to control the various moods, be humble, gentle, and accept life as it changes. One should practise tolerance and patience, but the conqueror of self, should respect one's parents and love one's children have good friends, avoid alchohol and other vices and should face life boldly.

One should try to overcome selfishness, should not worry too much about the future, should control anger and jealousy and be able to face even death boldly.

This is a well-written and well-printed book and is small of many valuable quotations and lovely verses. Readers will gain much by its study.

RELIGION

Aitareyopaniṣat—by Ānandagiri. Poona, Anandashram Sansthan, 1980. 92+29pp. (Ānandāśram Sanskrit Granthavali. 11). Rs. 10.

Aitareyopaniṣad is one of the principal upaniṣads. The portion constituting the 4th Chapter to the 6th of the second Aranyaka of Aitareyaranyaka is called Aitareyopaniṣad. These chapters are divided into 6 parts (Khandas) on account of which the Upaniṣad is known as Atma Śatka.

Though very short, the Upanisad deals with a subject of Paramount importance namely creation, Jiva, Jiva attaining the state of Brahman through the grace of a teacher and glorification of Prajñāna.

The present book is accompanied with the three major commentaries on it in Sanskrit, written by the celebrated Śaṁkara, Ānandagiri and Vidyāraṇya. The commentaries have been collected on the basis of various manuscripts.

Variations in different readings are mentioned at foot-notes.

अहंकार की आत्मकथा––ले० बोधायन । लखनऊ, इण्टरनेशनल सोसाइटी फॉर ध्यान-योग प्रकाशन, n.d. १४४ पृ० । रु० २० ।

इस पुस्तक में आत्मकथात्मक शैली में छोटी-छोटी कहानियों के माध्यम से अंहकार के स्वरूप एवं उसके अवगुणों से परिचित कराया गया है तथा मनुष्य को अहंकार रहित होने एवं अहंकार से बचने की शिक्षा दी गई है। इस पुस्तक के अध्ययन से पाठकों को सरल एवं निष्कपट जीवन व्यतीत करने की प्रेरणा मिलेगी।

Atharvaveda (Sanskrit Text with English Translation)—Ed. & Tr. by Devi Chand. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. x+939pp. Gloss & Index. Rs. 300.

Are the Vedas three or four in number? The Wes-

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tern scholars basing their arguments on the Purushasukta and the word abhicara meaning sorcery and charms have concluded that the Vedas are three and Atharvaveda does not belong to the main body as it deals with black magic. This conclusion is wrong; for, the Atharvaveda deals with all those evils that have plagued mankind from the dawn of creation and suggests remedies in the form of medicines and prayers. From the point of view of usefulness, the Atharvaveda is the best for man, as it has prayers for his wellbeing, longevity, progeny and a happy domestic life.

Devi Chand's translation is based on Swami Dayanand's interpretation. He has also made use of the commentaries of eminent Indian and foreign Vedic scholars. He has spared no pains to bring home the message of the Atharvaveda to contemporary man. The notes, index and the introduction add to the value of the book. All those interested to find solutions to the myrid problems that affilict them everyday shall find this book highly useful.

Baudhāyana Śrauta Sūtra Belonging to the Taittiriya Samhita—Ed. by W. Caland. 3 Vols. in 2. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982 (Reprinted). Vol. I-II: 298+435pp.; Vol. III: 468+132pp. Rs. 350 for the Set.

The Śrauta-sūtras are that branch of the Vedic Literature which described the ritual in a Sūtra-style. Indispensable for the knowledge of the Vedic ritualism, they are also a source of the history of Ancient India. About sixteen Śrauta-sūtras have come down to us, of which two belong to Rigveda, four to Samaveda, one each to Atharvaveda and White Yajurveda and eight belong to Black Yajurveda.

The Baudhayana Śrauta Sūtra belongs to the Black Yajurveda and is the oldest among the Śrauta-sūtras of Black Yajurveda. Hence its significance need hardly to be mentioned. First published in 1904-23 by the Asiatic Society of Bengal, the work has been out of print since a long time. The importance of the present edition has been enhanced by the addition of a new Appendix which contains many text emendations. The work is indispensable for every Vedic scholar.

Bhaktiyoga—by Aswini Kumar Datta; Tr. from Bengali by Gunada Charan Sen. 3rd Rev. Edn. Bombay, Bharatiya Vidya Bhavan, 1981. xix+217pp. (Bhavan's Book University. Ed. by R. R. Diwakar and S. Ramakrishnan. 59). Rs. 20.

This is the translation into English of the original book in Bengali by A. K. Datta. The translator is Gunada Charan Sen and he has done a good job of it. The idea is to make available to the English-knowing public the contents of the very popular Bengali book written by a great patriot and educationist, who was having intimate contact with Swami Ramakrishna and Keshub Chandra Sen.

The book defines Devotion, tells about the qualifications that are required for the attainment of Bhakti speaks of the obstacles that come in the way, enumerates the aids to devotion and tells about the stages of devotions and the characteristic of a devotee. Most of the ideas have their origin in the Bhakti sutram of sage Narada.

Birth of Bhakti in Indian Religions and Art—by Susmita Pande. New Delhi, Books & Books, 1982. x+224pp. Biblio., Abbrev. Rs. 150.

The present work seeks to establish on the basis of a detailed analysis of the original literature that the true sentiment of bhakti may be traced back to Vedic times and seeks to elucidate the various stages through which it developed and reached its complete maturity in the Bhagavata. It analyzes the obstacles and challenges which stood in the way of this development whether in the shape of Mimamsa Formalism or Vedantic Gnosticism or Buddhist Impersonalism, and also how these were overcome through the evolving notion of a personal godhead and its involvement in the history of humanity especially in terms of the doctrine of incarnation. So powerful was this notion of a personal deity reigning to assume a human form that Sankhya and Mimamsa, Vaisesika and Vedanta, all tended to move in a visibly theistic direction and even Buddhism and Jainism remained atheistic more in abstract theory than in concrete practice. The present work thus not only includes the analysis and interpretation of doctrines as well as cult practices but it also essays to go beyond these to discover the subterranean stream of the experience and feeling of bhakti which gradually

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came to surface and finally swept away obstacles as a mighty river.

Blue God—by P. Banerjee. New Delhi, Lalit Kala Akademi, 1981. 38pp. Pl. (Lalit Kala Series of Indian Art). Rs. 100.

Lord Krishna is also known as the Blue God, because his complexion was blue—like the colour of the blue lotus.

In this book, there is an interesting and scholarly account of the Blue God and a collection of 2 black and white and 13 coloured paintings connected with his life. This is a beautiful collection of the paintings from the Kangra, Garhwal, Rajasthani and Pahari schools of art, which pleases the eyes and impress the mind.

The paper, the printing, the get-up and the production of the book is of high quality and worthy of the publisher "The Lalit Kala Akademi". The price is also reasonable. This artistic book must find a place in every library of art college and every library of a religious institution.

Brāhmaṇism in South-East Asia from the Earliest Times to 1445 A.D.—by Dawee Daweewarn. New Delhi, Sterling Publishers Pvt. Ltd., 1982. xii + 322pp + 25 pl. Biblio., Abbrev. Rs. 200.

The study, not unjustifiably, begins with India and then moves on to Brahmanical cults in South-east Asia, including a full chapter on Genesa and the artistic and cultural heritage of countries like Burma, Cambodia, Sumatra, Java Champa, Siam, Laos and Bali from the standpoint of Brahmanical religion. These countries are rich in terms of the historic remains of a glorious past and can boast of numerous kings, philosophers and preachers who have furthered the cause of both Buddhism and Brahmanism.

This book attempts to present as composite a picture as possible for the reader, in spite of the varied and scanty nature of the source material. The work should prove extremely useful to students and scholars of religions and culture and can be of immense help in future studies of South-East Asian countries.

Buddha-Mimansa: The Buddha Relation to Vedic Religion—Ed. by His Holiness The Swami Maharaja Yogiraja. Delhi, Sri Satguru Publications, 1982. 177pp. (Bibliotheca Indo-Buddhica. 1). Rs. 75.

The book presents a comparative study of a all Religions made with a view to arrive at the universal Religion. The whole range of Vedic and Buddhist literature native as well as foreign has been researched in preparing this book.

The title "Buddha Mimansa" is significant. It reveals, in essence, the doctrines of Buddha and their relation to the Religion of the Vedas.

There is a lot of difference between the faiths of the Hindus and Buddhists. Here is a book that lays emphasis on the similarity and concordance between the two. The book consists of 2 parts.

Character of Ancient Religion—by J. C. Ghose. New Delhi, Brothers Publishing House, 1982. viii + 88pp. Rs. 40.

The present work attempts at finding out a scientific explanation of the religious, philosophic and scientific viewpoints expressed by the great thinkers of the past as well as present, about where, when and why this Life began, whether it is wholly material or partly material and partly spiritual or whether the spiritual is evolved out of its original material condition. Whether consciousness, volition and reason are results of material combinations and force or energy, whether the death is a mere separation of soul and body. According to the author, death is not extinction. The change called death is an entrance to a new stage of existence. Life is continuous; the conditions of soul existence remain precisely as before.

The study made in this book is really interesting and instructive.

Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature—Comp. by John Dowson. Calcutta, Rupa & Co., 1982. xix + 411pp. (Rupa Paperbacks) Rs. 30.

In this work an endeavour has been made to supply the long felt want of the Hindu Classical Dictionary. Many years have gone into the preparation of this book and the main portion of this book

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consists of references to Hindu Mythology, Religion, Geography, History and Literature. This book is derived from many rare publications both by European and other scholars. The author has garnered the full harvest of Indian Learning so that matter relating to Hindu Mythology, Religion, Geography, History and Literature can be easily expounded by a ready reference to this book. The author has worked diligently and carefully, intelligently and painstakingly and the result is perfect reference book. The book would be valuable and interesting to scholars interested in the specialised subjects, but it is also a good companion for the lay reader. The book is written in the tradition of great European scholars of Indian literature like Max Muller, Weber, Roth and Lassen.

Convention of Religions in India : Report of Religions in India, 1909. Delhi; Bimla Publishing House, 1982 (Reprinted). ix + 215pp. Rs. 100.

The book contains the proceedings of the convention of religions in India which was held at Calcutta in 1909 to celebrate the birthday anniversary of Swami Vivekananda. The proceedings were published by S. N. Sen on behalf of the Vivekananda Society the same year.

Apart from the report of the proceedings, the chairman's speech, the presidential speech and four other speeches—all on the theme of religion—there will be found in this volume essays on Israelitism, Zoroastrianism, Buddhism, Brahmoism, Christianity, Islam, and Sikhism. The essays are noted for the clarity of exposition and lucid style. The essayists are of the opinion that if one religious faith is different from each other, the difference is superficial, because all religions proclaim the faith in one eternal changeless being. But the irony is that the practitioners of religions in all ages and in all countries have emphasized the differences more than the essential unity; and, in consequence, discord in the name of religion has divided one sect from the other, and peace and harmony which is the desideratum of all religions, have remained an unattainable ideal.

Dharmaśāstra Saṁgraha or a Collection of Twenty-Eight Smṛtis—by Vachaspati Upadhyaya. 2 Vols. New Delhi, Navrang, 1982. Vol. I: xl + 400pp.; Vol. II: xxxiv + 401—864pp. Rs. 450 for 2 Vols.

The Dharma-Sastra of the ancient Hindus is not spelled out in one single book but comprises of the Samhitas or Institutes of holy sages. Leading life according to the norms prescribed in these texts was regarded as indispensable for a devout Hindu for the attainment of final beatitude. The present volume I consisting some eleven Smṛtis eloquently discusses the pattern of socio-religious behaviours to be followed by the members of the then society. A careful study of these Smṛtis will give an opportunity to peep into the life and conduct of the ancient Hindus. The present collection provides even scope to re-interpret some religious topics on the basis of the objective knowledge of the texts hitherto not available in single volume.

VOLUME II

This volume of Dharmaśāstra Saṁgraha contains sixteen major and minor Smṛtis. The subject matter dealt with in these Smṛtis is varied and is ladden with enough datas pertaining to a particular social and religious thought complex which however, seems to have guided the behaviour of a big chunk of the society of the ancient India. A closer analysis of the text of these Smṛtis is bound to unravel some beliefs and convictions hitherto unnoticed. A word index of important topics in both the volumes has been appended at the end of this volume.

Dictionary of the Vedic Rituals Based on the Śrauta and Gṛhya Sūtras—Comp. by Chitrabhanu Sen. Delhi, Concept Publishing Company, 1982. (Reprinted). 168pp. + 9 Diag., Append. Rs. 100.

In India scholars have not given much attention to the study of the Vedic rituals in its social background. Scholars have not sought any answer to the question: What in the Vedic rituals is characteristically 'Vedic'. As such a serious study of the rituals is important for the proper understanding of the Vedic literature.

This volume given not only the bare meaning of the terms but also their application in public as well as domestic rites. Based on the Śrauta and Gṛhya Sūtras the terms reveal the function of the

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implements and material and technicalities of the notes.

The Dictionary is divided into two sections, Śrauta and Gṛhya, to facilitate easy references an comparative study. There are about 2000 terms in this dictionary with sources mentioned under each term. Plans of the sacrificial arena showing the position of the sacrificer, priests, sacrificial utensils and materials are also given.

Divyasūri Caritam of Garuḍa Vāhana Paṇḍita with Hindi rendering by Mādhavāchārya; Ed. by T. A. Sampath Kumaracharya and K. K. A. Venkatachari. Bombay, Ananthacharya Research Institute, 1978. xviii+452pp. (Ananthacharya Research Institute Series. 11). Rs. 30.

'The Divyasūri Caritam of Garuḍa Vāhana Paṇḍita' is an important work for the historical study of Sri Vaisnavism. The book dates back to the late 15th or early 16th century. The original editions of the book were in Telegu Script. The present one with Hindi translation is presented to the public for the first time in Devanagri Script.

The volume under review is written in the style of a Mahakavya. In 18 sargas, the author describes the life of Sri Vaisnava Alwars and Acharyas. The text in Sanskrit verses is followed by translation in enjoyable Hindi. It also carries a subject-index, Addendum and an alphabetical index of verses occurring in the text. Above all, an informative introduction in English enhances the inherent value of the work.

दुर्गा सप्तशती—ले० प्रेम कुमार। नई दिल्ली, अरून प्रकाशन, १९८१। १७५ पृ०। रु० २०।

हिन्दुओं के ३३ करोड़ देवी-देवताओं में श्री दुर्गा अपनी अलौकिक आभा से मंडित है। भारत के अनेक लोग देवी की इस अपूर्व महिमा के भक्त हैं। इसी को ध्यान में रखते हुए प्रस्तुत पुस्तक में श्री दुर्गा सप्तशती की कथा मूल श्लोकों सहित, श्री दुर्गा का महत्व, पूजा व पाठ विधि, स्तुति श्लोक, मत्रं आदि विस्तार से दिए गए हैं। सभी वर्ग के पाठकों के लिए एक उत्तम पुस्तक है।

English Works of Raja Rammoham Roy with an English Translation of Tuhfatul Muwahhdin—Ed. by Jogendra Chunder Ghose. 4 Vols. New Delhi, Cosmo Publications, 1982 (Reprinted). Vol. I: xxix+238pp.; Vol. II: xxiv+239—478pp.; Vol. III: xxix+483—760pp.; Vol. IV: xxix+761—978pp. Rs. 125 per Vol.

All earnest attempts at reform, whether religious, social, political or of any other description, are based on faith in the ultimate triumph of truth, justice and humanity. This is an essential element in religious belief. One finds, therefore Raja Rammohan Roy, the first all-round reformer in Modern India, "above all and beneath all a religious personality. The many and far-reaching ramifications of his prolific energy were forth-puttings of one purpose. The root of his life was religion. He would never have been able to go so far or to move his countrymen so mightily as he did but for the driving power of an intense theistic passion".

As in his life so in his writings, religion occupies the formost place. His writing on religious subjects are the most important and most voluminous. Professor Monier Williams spoke of him as the first really earnest investigator in the science of comparative theology, which the world has produced.

His love for social purity and regeneration of human values was the mainspring of his religious writing and advancement of philosophy. The publishers very proudly present here Raja Rammohan Roy's English works of intense value.

Essays on the Religion and Philosophy of the Hindus — by H. T. Colebrooke. Chandigarh, Galav Publications, 1982 (Reprinted). 306pp. Rs. 75.

This is a reprinted edition of an old book, which contains essays written on the following topics: 'The Vedas or Sacred Writing of the Hindus; 'Duties of a faithful Hindi widow; 'Religious ceremonies of the Hindus, and of the Brahmanas especially; 'Philosophy of the Hindus' 'Samkhyas'; 'Nyaya-Vaiseshica', 'Mimamsa', 'Vedanta', 'Indian Sectaries', 'Enumeration of Indian Classes', 'Observations on the Sect Jains', and 'The Origin of peculiar tenets of certain Muhammedan sects'. The essays are scholarly and contain useful information

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on the various aspects of Hinduism, as understood by the early Western scholars.

There is no bibliography, no glossary, no index and even no introduction or foreword. It is just a collection of essays which were printed in the beginning.

Fire Gospel: Essays and Talks on Spiritual Baptism—by Da Free John. Clearlake, Ca., Dawn Horse Press, 1982. 224pp. [ISBN 0-913922-73-0]. $ 8.95.

The Fire Gospel affirms the ancient Spiritual Way that underlies mankind's great religious and spiritual Baptism.

Master Da Free John's Message not only serves to illuminate our understanding of the method of Spiritual Baptism employed by the Great Adepts, but it is also a calling to take up the Spiritual Way in his Company by Awakening to the Presence and Universal Blessing of the Divine Spirit.

Like all of Master Da's works, *The Fire Gospel* is refreshingly free of the archaisms of popular religious belief and doctrine, as well as the limitations of the modern conceptual mind of scientific materialism. Instead, Master Da's Radical Way combines intelligent discrimination with spiritual Ecstasy to grant the reader the Vision of the non-separation of self, world, and Reality, or the Living God.

Four Holy Abodes of God: An English rendering of the Bengali Booklet 'Chari Dham' by Swami Premeshananda—Tr. by Swami Sadashivananda. P.O. Barasat (Distt. 24-Parganas), Ramakrishna Shivananda Ashrama, 1981. viii +24pp. Rs. 4.

This is the English rendering of the Bengali booklet *Charidham* by Swami Premeshananda and contains only 24 pages. It consists of five poems and one song besides some prose pieces of appreciation. The presentation is perfect.

The four places connected with Swami Ramakrishna—Kamarpukur, Amodara, Dakshineswar and Belur have been called the Four Holy Abodes of God here and have been praised in beautiful words.

From the Vedas to the Manu-Saṃhitā: A Cultural Study—by Vibhuti Bhushan Mishra. New Delhi, Sterling Publishers Pvt. Ltd., 1982. xvi + 185pp. Biblio. [ISBN 0-391-02705-0]. Rs. 80.

The book is the first attempt in the whole course of indological science to trace the Vedic background of the social system as defined in the Manu-Saṃhitā. The author breaks new ground by making a comparative and sociological study of the evolution and general development of the society, ethics, religion and philosophy of the Aryans, from the RgVedic times to the period of the Manu-Saṃhita. In covering this long period of Indian culture, the author draws heavily from the original sources which provide depth and originality to his research.

Fundamentals of Hinduism: A Rational Analysis—by P. L. Bhargava. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. 104pp. Rs. 35.

In this book, Fundamentals of Hinduism, its author Dr. P. L. Bhargava, has given a rational analysis of all the important aspects of Hinduism. The author holds the view that if we set aside the Puranic mythology, the Tantric cults and many of the popular beliefs and practices not based on the ancient scriptures, what emerges on the basis of the true scriptures of Hinduism is a well defined and noble religion of which its followers may justly be proud.

Gobhilagṛhyasūtram—Ed. by Chintamani Bhattacharya. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. (Reprinted). 48 + 920pp. Rs. 200.

The Gṛhya-sūtras form that branch of the Vedic literature which deals with the domestic rites of the Vedic Aryans. They, mainly, give instructions regarding sixteen Samskaras such as marriage, upanayana etc. About seventeen Gṛhya-sūtras have come down to us of which two belong to the Rigveda, one each of the White Yajurveda and Atharvaveda, four to the Samaveda and nine belong to the Black Yajurveda.

The Gobhilagṛhyasūtra belongs to the Samaveda and it is one of the most important Gṛhya-sūtras. It is presented here along with the commentary of Bhattanarayana. This edition is indispensable for every Vedic scholar and for the priests adhering to the Gobhilagṛhyasūtra.

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God-Realization through Reason—by Swami Iswarananda. 4th Edn. Trichur, Sri Ramakrishna Ashrama, 1975. x+147pp. Rs. 4.

The book under review is "an attempt to present the Brahmavidya short of the mystical and theological accretions" as the author would have it and the author has ably performed the task he had in view. The book is divided into two parts: In the first part, the author explains the theory of Vedanta in a rational way, without reference to Vedanta texts and in the second part, he quotes Upanisadic texts with his elucidations on them, to show that what he has proved by reasons is supported by the Sruti texts.

'The author has rightly understood the subtle theory of Vedanta and has put it in a simple language as to be easily understood even by a layman. We congratulate the author on such a splendid production, and strongly recommend it to ever seeker of truth' *The Hindu*, Madras Wrote:

'...The book deserves to be carefully studies by the students of Advaita Vedanta in particular'.

The Indian Review, Madras wrote:

'...The book presents in a very simple language the difficult subject of Brahmavidya".

Grihya-Sutra with Five Commentaries of Karka Upādhyāya, Jayarām, Harihar, Gadādhar and Vishvanath—by Paraskar; Ed. by Mahādeva Gangādhar Bārke. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1982. 8+548pp. Rs. 165.

The Grihya-Sutras form that branch of the Vedic literature which deals with the domestic rites of the Vedic Aryans. They, mainly, give instructions regarding sixteen Samaskaras such as marriage, upanayana etc. About seventeen Grihya-Sutras have come down to us to which two belong to the Rigveda, one each to the White Yajurveda and Atharvaveda, four to the Samaveda and nine belong to the Black Yajurveda.

The Paraskara Grihya-sutra belongs to the While Yajurveda and it is one of the important Grihya-sutras. It is presented here along with the five commentaries, namely, those of karka, Jayarama, Harihara, Gadadhara and Visvanatha. This edition is indispensible for every Vedic scholar as well as for the priests of the White Yajurveda.

Hindu Believes—by Yogi Raushan Nath. Rev. Edn. New Delhi, The Anthor, 1982. vi+164pp. Rs. 50

In order to understand or follow the Hindu tradition—it is not essential to be a Hindu by birth, faith of affirmation. Herein the author readily shares his experience of it with whosoever chooses to "break down barriers which inhibit people from drawing spiritual nourishment from traditions other than their own".

Pray hard, he says, and start right from wherever you are, For, you already are, by the grace of God, where you ought to have been. Hereon it is for you to solemnly seek and act with integrity and total commitment—till the Word is revealed for better understanding of the Way and guiding your involvement therein. Aren't you, dear reader, born and bred a human being—with a destiny divine governed and guided by the Compassionate Lord. You already are building bridges in all directions on to...God alone know whereto?

Hindu Gods and Goddesses (Victoria and Albert Museum)—by A. G. Mitchell. London, H. M. S. O., 1982 xv+120 pp.+50pl. (ISBN 0 11 2903 72 X).

The crowded pantheon of Hinduism, magnificently represented in art and dramatically described in the great classics of Hindu religious literature, is a fascinating but often complex subject. Hindu Gods and Goddesses is a modest contribution to an understanding of the major groups of deities that feature in the Vedas, Epics and Puranas as well as in Hindu folk religion.

The deities are chosen from a delightful but often neglected group of bronzes, many illustrated for the first time, that are mainly nineteenth century South Indian in origin. The text provides a brief account of the rich mythology associated with the principal deities. Its explanation of terms, the diagrammatic guide to symbols and hand gestures and the index make this a useful and straightforward interoduction to Hindu Iconography.

Hindu Religion and Iconology according to the Tantrasāra—by Pratapaditya Pal. Los Angeles, Vichitra Press, 1981. ix+157 pp.+8 pl. Biblio. (Tantric Tradition) (ISBN 0-941582-00-0).

The Tantrasara of Krishnananda Agamavagisa, who

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lived in Navadvipa in the 16th century, has remained one of the most authoritative compendia of Hindu religion and rituals, particularly in Bengal. Yet the text is almost unknown to scholars of Indian religious history because of its inaccessibility. This study of the Tantrasara therefore is the first of its kind in the English language and is the first of a series of studies on the Tantras, which form the basis of today's Hinduism. The purpose of the series is to provide readers with the basic material for a proper understanding of the tantric tradition which is much misunderstood.

Hindu Samskaras: Socio-Religious Study of the Hindu Sacraments—by Rajbali Pandey. Delhi, Motilal Banarsidass, 1982 (Reprinted). xvii+327 pp. Biblio. [ISBN 0-89581-544-3]. Rs. 90.

The Hindu Samskaras give expression to aspirations and ideals of the Hindus. They aim at securing the welfare of the performer and developing his personality. They go back to a hoary antiquity. The Vedas, the Brahmanas, the Grhya-sutras, the Dharmasutras, the Smrtis and other treatises describe the rites, ceremonies and customs here and there but they do not present them in their historical evolution.

The work is a systematic study of all the Samskaras enjoined to be performed at the various epochs in the life of an individual from conception to crematorium. The author has cited parallels in other religions to show that they are universal and have recognised place in ancient cultures and are still represented within the limits of modern religion. He has also shown that the sacramental beliefs and practices, far from being an irrational priest-craft, are consistent and logical and have practical utility and intention.

History and Evolution of Vaiṣṇavism in Eastern India—by Pranabananda Jash. Calcutta, Roy & Chowdhury, 1982. vi+283 pp.+xpl. Biblio. Rs. 120.

The present volume embodies a comprehensive history of Vaisnavism form the earliest times to the time of Jayadeva in eastern India which roughly comprised the modern states of West Bengal, Bihar, Assam, northern parts of Orissa and Bangladesh. The work lays particular emphasis on different regional environments in the formation of patterns of culture. While the regional peculiarities in Vaisnava faith are indistinct at the formative stage, they emerge in clear contours and can well be studies on the basis of the icons of Visnu of the early medieval period, especially of the Pala-Sena epoch. The iconography of Visnu in the medieval Eastern India is so varied, complex and interesting that the period may well be regarded as an age of proliferation and multiplication of the deity with a variety forms which resulted from the inter-play and interpenetration of diverse ideas and idealogies. The volume is fully documented, both from the literary and archaeological points of view.

Hundred Thousand Songs of Milarepa—Tr. & Annot. by Garma C. C. Chang. 2 Vols. Boulder, Shambhala, 1977. Vol. I. xvii+356 pp., Vol. II: 357—730 pp. [ISBN 0-87773-095-4]. $ 6.50 per Vol.

The songs of Milarepa, the famous eleventh-century Tibetan Buddhist poet and saint, are a synthesis of lyric beauty and profound spiritual understanding. They form one of the great canons of Tibetan Buddhist literature, which still speaks with poignant relevance to the contemporary mind. This is the only complete translation of this important work into English.

The Hundred Thousand Songs of Milarepa "has been read as the biography of a saint, a guide book for devotions, a manual of Buddhist yoga, a volume of songs and poems, and even a collection of Tibetan folklore and faritales. "However they are read, Milarepa's poems are an engrossing portrayal, filled with evocative and colourful imagery. "The Salvation of the Dead", "A Woman's Role in the Dharma" and "Challenge from a Wise Demoness" are but a few of the titles of the fascinating stories in this work which will captivate readers with their dynamic insight into the living quality of Tibetan Buddhism.

Hymns to the Dancing Śiva: A Study of Māṇikkavācakar's Tiruvācakam—by Glenn D. Yocum. New Delhi, Heritage Publishers, 1982. x+238 pp. Biblio. Rs. 75.

The Tiruvācakam (Sacred Utterances) by the ninth century Tamil Saive poet Manikkavacakar,

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is a collection of fifty-one hymns considered by many Tamil-speakers to represent the apex of Tamil Saiva devotional literature. This text is historically interesting because in it one can detact literary and religious influences from the pre-Sanskritic Cankam period of Tamil (ca. 100-300 A.D.) in addition to Brahmanical concepts. The Tiruvacakam is also of interest because many of the ideas expressed in it became the basis for the later systematic elaboration of Tamil Śaiva bhakti in the Śaiva Siddhanta philosophy (ca. 1150-1325 A.D.). Manikkavacakar's thought-world can thus be viewed in relation to both the earlier Cankam Literature and the later Siddhanta texts.

The aim of this study of the Tiruvacakam is not only to locate Manikkavacakar in the history of the Hindu tradition but to understand him as a religious man, to enter empathetically into his world so that the religious intent of his thought and practice might be discerned.

What emerges from the Tiruvacakam's poetry is a deeply personal expression of the poet's transformation from a state of bondage to karma, ego, and social convention to a participation in the freedom of Śiva's dancing, sporting "madness" accomplished through the ecstatic "melting" of devotional love.

Indian Society, Religion and Mythology. A Study of the Brahmavaivartapurāṇa—by A. J. Rawal. Delhi, D. K. Publications, 1982. ix+360 pp. Biblio. Rs. 150.

In the present book an attempt has been made by Dr. Rawal to study the Brahmavaivartapurāṇa which unfortunately, no scholar has studies thoroughly. The long-felt desideratum of an exhaustive critical and cultural study of the Brahmavaivartapurāṇa which it is so richly deserves has now been which it so realized by Dr. Rawal in this book. The study has yielded valuable materials for the understanding of Krishna cult, an important branch of Vaishnavism, of Shaktism and Tantrism, all of which flowered in mediaeval India and shaped the culture of the period. Dr. Rawal gives an exhaustive account, particularly in Bengal, of the influence of Brahmavaivartapurāṇa on religious cults in mediaeval India. Its influence on religion apart, the study of Brahmavaivartapurāṇa is also important if we want to understand mediaeval Indian society marriage, family position of women as well as customs, conventions, beliefs, and superstitions of the people. The section of mythology in Dr. Rawal's book gives a comprehensive picture of the religious practice in mediaeval India, and also a descriptive analysis of major and minor deities—both male and female—which were worshipped by people. In the appendices, of which there are five in the book, there are valuable information on the study of the text, that is, Brahmavaivartapurāṇa.

Īśāvāsyopaniṣat with the Commentaries of Sankara, Anandgiri, Brahmananda, Śankarananda and Others—by Ānandagiri. Pune, Anandashrama, 1980. 3+20+10+16 + 16 + 10 + 12 pp. (Anandashram Sanskrit Granthavali. 5). Rs. 6.

Among the major Upaniṣads, Īśāvāsyopaniṣad occupies a distinct place. It is the 40th Chapter of Yajur Saṁhitā of Mādhyandina Śākhā. The Upaniṣad is named Iśopaniṣad or Iśāvāsyopaniṣad on the basis of the first mantra which begins with "Iśavasyamidam..." It is also known as Saṁhitopaniṣad as it forms a part of the Saṁhitā itself. The text contains only 18 Mantrās which extel the performance of duty along with knowledge. The other salient features of the book are the descriptions of the nature of Brahman, Vidyā, Avidyā, Sambhūti and Asambhūti.

This Upaniṣad with Sanskrit commentaries, published by Bengal Asiatic Society is out of print now. The present volume fulfils the vacuum created by the non-availability. Published in the Anandaśrama series, the book has been collated on the basis of several manuscripts. What characterises the present volume is that the text of the Upaniṣad is given in Devanāgari alongwith the traditional commentaries of Śankara and Ānandagiri. Then the rest of the commentaries such as Uvata's Iśavasyabhāsyam, Brahmananda's, Iśavasyarahasyam, Śankarananda's Iśāvasyadīpika, Ramachandra Pandita's Iśāvasya Rahasyavivrti, Ānanda Bhattopādhyāya's Iśāvāsyabhaṣyam, and Ānantācharya's Iśāvāsyabhāṣyam, are given separately. Variations in different readings are mentioned in foot-notes. A short preface in Sanskrit about the work and the manuscripts used and an index of manuscripts are useful.

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ज्ञानपीठ-पूजाञ्जलि-सं० आर० ने उपाध्ये एवं फूल चन्द्र । नई दिल्ली, भारतीय ज्ञानपीठ, १९८२ । ३०+५६६ पृ० । (मूर्तिदेवी जैन ग्रंथमाला, हिन्दी ग्रंथांक ७) । रु० १८ ।

इस पुस्तक में जैन श्रावक-श्राविकाओं के दैनन्दिन पूजापाठ, मंत्र आदि का सविधि निर्देश किया गया है। जैन धर्म के विद्वान् आचार्यों द्वारा लिखित इस पुस्तक में पहले पाठ का मूल रूप जो प्रायः प्राकृत या संस्कृत में है देकर तत्पश्चात् हिन्दी में अनुवाद दिया गया है। किंचित पक्षों पर मतभेद की आशंका होते हुए भी समग्र रूप से यह पुस्तक अत्यंत उपयोगी है ।

जैन, बौद्ध और गीता का समाज दर्शन—ले० सागरमल जैन । जयपुर, प्राकृत भारती संस्थान, १९८२ । १४+११२ पृ० । (प्राकृत भारती प्रकाशन १२) । रु० १६ ।

जैन, बौद्ध तथा गीता भारत के धार्मिक वर्ग का प्रतिनिधित्व करते हैं परन्तु धर्म केवल आध्यात्मिक पक्ष का विवेचन ही नहीं करता वरन् समाज दर्शन का भी निर्देश करता है क्योंकि समाज से ही व्यक्ति है और व्यक्ति ही धर्म चिंतन कर्त्ता है। इस पुस्तक में जैन धर्म, बौद्ध धर्म और गीता में व्यक्त समाज दर्शन का तुलनात्मक विवेचन है । लेखक का उद्देश्य स्पर्धा या निन्दा नहीं है वरन् बड़े ही सुचारु रूप से तीनों के समाज-दर्शन का क्रमिक विवेचन है। दर्शन इतिहास, समाजशास्त्र में रुचि रखने वालों के लिए अत्यंत उपयोगी पुस्तक है ।

केनोपनिषद् (Text with word-meaning Hindi-English Translation & Contextual Researchful Contemporary Explanation) —ले० विष्णुदेव उपाध्याय । दिल्ली, वाङ्मय-विमर्श । १९८२ । १५६ पृ० । रु० २५) ।

इस पुस्तक में अध्येता विद्यार्थियों तथा जिज्ञासु पाठकों के लिए केनोपनिषद् का मूल पाठ, शब्दार्थ, हिन्दी अंग्रेजी अनुवाद के साथ स्पष्टीकरण के लिए सप्रसंग शोधपरक समसामयिक व्याख्या की गई है। पुस्तक के अंत में तंदतर्गत मंत्रों, उद्धरणों व महत्वपूर्ण शब्दों की पृथक-पृथक् अनुक्रमणिकाएँ भी दी गई हैं। परिवर्धित व प्रामाणिक होने के कारण यह पुस्तक सबके लिए समान रूप से उपयोगी है।

Kurma-Purana—Tr. & Annot. by Ganesh Vasudev Tagare. Part II. Delhi. Motilal Banarsidass, 1982. xii +338—632 pp. (Ancient Indian Tradition and Mythology. Ed. by J. L. Shastri. 21) Rs. 75.

The present volume of Ancient Indian Tradition and Mythology contains *Kurma Purana, Part II.*

This volume, like all other volumes, is encyclopaedic in character. It deals with miscellaneous topics such as the Pasupata Yoga, the Vibhuti Yoga, the Yoga of Isvara as the means of crossing the ocean of Worldly existence. In Religion and Ethics, it places emphasis on the performance of duties of one's own profession (*Varna-dharma*) in relation to one's stage of life (*Asrama*). In Philosophy it follows the Sankhya system of thought in regard to the concept of Purusa and Prakrti and the evolution of Universe by the union of both. In Geography it describes the holy centres situated in different parts of the country, on the Narmada river in particular. It comments upon the topics of creation, sustenance and dissolution. As a special feature, the present part mentions some expiatory rites for the person who fails to observe duties prescribed for him in the Dharma-sastra. For further specialities of this Purana, the reader is referred to Introduction prefixed to Part I of this Purana.

The present translation is based on the Sanskrit text of the *Kurma Purana* as published by Messrs Ksemaraja Srikrsnadasa, Venkatesvara Press, Bombay. This text constructed on the collation of mss. and supported by the evidence of citations found in the Smrti granthas, is fairly accurate.

The present Part, the second half includes besides translation and notes of Kurma, the Preface, Abbreviations, Contents and the General Index to the complete Purana.

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Man's Origin and Destiny—by S. V. Ganapati. Madras, the Author, 1982. 103 pp. Append. Rs. 20

The work is a based on Vedas and explains new ideas which are mystery to science. The concept of the Vedas is that ideas alone constitute knowledge and give rise to every kind of activity in the universe and of its creatures. Ideas rule the world. The concept of the Vedas are quite at variance with the theories of modern science on the following subjects :—

The concepts of the Vedas are quite at variance with the theories of modern sciences on the following subjects : (1) creation of the creatures or conceptions in the subtle world first, and then the worlds followed by manifestation. (2) birth of plant life followed by mobile creatures. (3) how successive species of creatures were evolved from the previously existing species. (4) how perceptions and sense reactions originate and are maintained. (5) how mind originated and how it is maintained by the brain and (6) What is the true function of mind and how it takes successive births continuously to keep the words going. The views of the Vedas, presented in this work, are new, though ancient in conception and appeal to common sense. The modern views on these subjects are quite juvenile.

Mythology and Customs of the Hindoos—by George Forster. Delhi, Deepak Publications, 1982 (Reprinted). 84 pp. Rs. 32.

This book focuses light on the Mythology and Customs of the Hindus so as to yield sufficient compensation to the man of philanthrophy for every difficulty he may encounter.

Hindu Mythology has a special interest to the ever-increasing number of students of comparative religions. The book comprises the extract from the letters written by the author from the city of Benaras, and the mountainous Kashmir.

Nārada-Purāṇa—Trans. & Annot. by Ganesh Vasudev Tagare. Part. II. Delhi, Motilal Banarsidass, 1981. xiii+499—914 pp. (Ancient Indian Tradition and Mythology. Ed. by J. L. Shastri 16). Rs. 75.

Classified as a Vaiṣṇava Purāṇa, the Nārada or the Nāradīya has all the five characteristics of a Mahāpurāṇa. Like the rest of the Purāṇas it is encyclopedic in character. It deals with religion, philosophy, tradition, mythology Vedāṅgas including ritual, grammar, etymology, metre and astrology. It describes Vratas, tīrthas, ancient towns and villages, rivers and mountains. It contains several tales of deep interest, often to illustrate an ethical maxim or a religious precept.

The present volume consists of English translation of Chapters 1-41 and completes the first *pāda*. Translation of each chapter is followed by annotations on such passages of the translation as need elucidation. An exhaustive introduction (pp. 1-56) discusses the important topics concern-in the Purāṇa. A Preface, Contents and Abbreviations make the Preliminaries.

Nārada-Purāṇa—Tr. & Annot. by Hemendra Nath Chakravorty. Part III. Delhi, Motilal Banarsidass, 1982. xix+915—1343 pp. (Ancient Indian Tradition & Mythology. Ed. by J. L. Shastri -17). Rs. 60. (Parts I & II already published).

Classified as a Vaiṣṇava Purāṇa, the Nārada or the Nāradīya has all the five characteristics of a Mahāpurāṇa. Like the rest of the Purāṇas it is encyclopedic in character. It deals with religion, philosophy, tradition, mythology Vedāṅgas including ritual, grammar, etymology, metre and astrology. It describes Vratas, tīrthas, ancient towns and villages, rivers and mountains. It contains several tales of deep interest, often to illustrate an ethical maxim or a religious precept.

The present volume contains the Nārada Purāṇa, Part III (Chapters 63-91) completing the third Pada in English translation.

This Vol., as the analysis of contents would show, deals exclusively with the Tantric Ritual connected with the worship of deities. It presents in an elaborate way, the method of worship of the deity, particularly, the mantra, nyasa, metre, sage, mudra, dhyana etc. in relation to worship. Though the deity to be worshipped is Pasupati (the lord of Pasu-Jivas i.e. lord Śiva) emphasis is placed on the worship of his Saktis the different manifestations of his power such as Tara, Kali, Bhairavi, Lalita, Bhuvanesvari, Durga, Sarasvati, Savitri and Mahalaksmi. The aspirant (sadhaka) can undertake this worship both for the material and spiritual ends.

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The present translation is based on the Sanskrit Text of the Nārada Purāṇa as published by Messrs Ksemaraja Srikrsnadasa, Venkatesvara Press, Bombay. This text constructed on the collection of manuscripts and supported by the evidence of citations found in the Smrti granthas is fairly accurate.

Nārada-Purāṇa—Tr. & Annot by Ganesh Vasudeo Tagare. Part IV. Delhi, Motilal Banarsidass, 1982. xvi+1345—1746pp. (Ancient Indian Tradition & Mythology. Ed. by J. L. Shastri. 18). [ISBN 0-89581-487-0]. Rs. 60.

Classified as a Vaiṣṇava Purāṇa, the Nārada or the Nāradīya has all the five characteristics of a Mahāpurāṇa. Like the rest of the Purāṇas it is encyclopedic in character. It deals with religion, philosophy, tradition, mythology Vedāṅgas including ritual, grammar, etymology, mete and astrology It describes Vratas, tīrthas, ancient towns and villages, rivers and mountains. It contains several tales of deep interst, often to lillustrate an ethical maxim or a religious precept.

This Vol. as the contents would show, is historically very important as it records the detailed contents of each Mahāpurāṇa as it stood before the final redaction of the present NP. Though as many as Sixteen chapters (92-107) deal with the subject, the poblem remains he same inasmuch as they do not cover all the contents of all the Purāṇas and at the same time the information regarding interlocutors is also at variance with the published editions of these Purāṇas. Here is a scope for further research.

Beside recording information on the contents of the Purāṇas, this Vol. presents the detailed exposition of Vratas tithi-wise. The exposition covers as many as sixteen chapters (110 to 125) of the fourth Pada and thirtyseven (1-37) chapters of the Uttarabhaga. The reader will find in this section a vivid description of Vratas, at some places very different from the one found in the Smrti literature. Thirty-five Chapters (3 to 37) of the Uttarabhaga are devoted to the glory and greatness of Ekadasi Vrata that falls on the 11th day of the bright half and the dark half of each and every month. These chapters narrate a story in a very interesting way: how Yama, the God of Death had close his office as a all men, being compelled to observe Ekadasi by Rukmangada went straight way to heaven; how Yama approached Brahma and requested him to lure King Rukmangada to drop Ekadasi Vrata; how Brahma agreed, hit upon a plan, produced an enchantress to carry out the plan and how the enchantress Mohini had finally failed. The Section emphasized the efficacy of Ekadasi Vrata which continues to be popular among the Vaisanavas even today.

Origins of Evil in Hindu Mythology—by Wendy Doniger O'Flaherty Berkeley, University of California Press, 1976. xii+411 pp. Biblio. [ISBN 0-520-04098-8]. $ 6.95.

"This Scholarly work is a welcome and valuable addition to Hindu studies because it correct the widespread belief that Hindu thought does not recognize the problem of evil. The author shows conclusively that the mythology of tribal societies and the Puranas deal with this question extensively. She traces certain conceptual attitudes towards evil from the Vedic period to the present day".

—Library Journal

"O'Flaherty has accomplished an important double task. She has reoriented our thinking on the Indian experience of evil as it has been given literary expression in the mythological texts of the Sanskrit tradition and to a lesser extent in the Tamil and Tribal traditions as well. She has also provided, in this rich and exquisitely crafted book, a new set of vantage points from which to re-read familiar Indian myths and encounter new ones....Origins is both a superb piece of Scholarship and a lively, witty and engagingly written book".

—South Asia in Review

Pañcaviṃśa-Brāhmaṇa: The Brāhmaṇa of Twenty Five Chapters—Tr. by W. Caland. Delhi, Sri Satguru Publication, 1982. xxxvi+660 pp. (Sri Garib Das Oriental Series-7). Rs. 300.

A class of Vedic literature called the Brāhmaṇs, deals with the science of sacrifice consisting of exposition of rites and ceremonies that were in vogue among the Aryan community in ancient India.

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The Brāhmaṇs differ from one another in as much as they relate to a particular Vedic school or Sakha. Besides describing rites and ceremonies connected with their Veda, they record observations upon each act of the ritual including the priests payment and the advantages accruing from this or that sacrifice in this life or the life beyond.

The present treatise is the Pancavimsa Brāhmaṇa of 25 chapters also called Tandya Mahābrāhmaṇa as it relates to the Tandya School of the Sama Veda.

Among the various sacrifices that last for days or months or years. Some sacrifice has received as a special treatment in this Brāhmaṇa. We find herein some important observations and interpretations of speculations together with the discussion of differences amongst the acaryas on certain points of the ritual and the arguments for acceptance of one view to the relecting of others.

Path of Sri Ramana—by Sri Sadhu Om. Part I. 2nd Edn. Varkala, Sri Ramana Kshetra, 1981. xviii+171 pp. Append. Rs. 12.

Bhagvan Sri Ramana Maharshi has revealed that perfect and eternal happiness is our real nature, and that the Self-enquiry 'Who am I' is the direct path through which we can attain and enjoy such happiness here and now. He Himself attained Self-knowledge (atma-jnana) while but a sixteen-year old school boy, and thereafter lived for fifty-four years as the Sadguru of countless people of all countries and all religions. This book, The Path of Sri Ramana—Part one, is a profound, lucid and masterly exposition of the spiritual teachings which He graciously bestowed upon the world.

In this book, unlike in other commentaries upon the teachings of Sri Ramana, the exact method of practising the enquiry 'Who am I' is analysed and explained in a clear, coherent and scientific manner, taking as authority only the original Tamil works of Sri Bhagavan and not relying merely upon the translations of them or upon the various conversations with Him recorded by devotees in other languages. It is for this reason that this book has been widely acclaimed by sincere devotees of Sri Ramana, including such senior disciples as Sri Natanandar, to be a definitive work on His teachings and a rare treasure of His Grace !

पौराणिक आख्यान कोश (कृष्ण-काव्य के संदर्भ में) —सं० रामशरन गौड़। दिल्ली, विभूति प्रकाशन, १९८१। २२८ पृ०। रु० ५०।

प्राचीन उद्धरणों एवं उदहारणों को रचना में प्रयोग करने की परंपरा प्रत्येक साहित्य जगत में होती है। हिन्दी साहित्य भी इसका अपवाद नहीं है। अत: हिन्दी के लेखक प्राय: रचना को अधिक प्रभावशाली बनाने के लिए पौराणिक प्रसंगों का प्रयोग करते हैं। रचना के मर्म को समझने के लिए पाठक का इन प्रसंगों से परिचित होना नितांत आवश्यक है। इसे देखते हुए प्रस्तुत पुस्तक में हिन्दी साहित्य में प्राय: प्रयुक्त किए जाने वाले पौराणिक संदर्भों का वृत्तांत दिया गया है जो मूलत: कृष्ण काव्य से संबंधित होने पर भी बार-बार प्रयुक्त होते हैं। यह आख्यान कोश दो खण्डों में विभाजित है जिसके अंतर्गत प्रथम खंड में अकारादि क्रम से पौराणिक आख्यानों का परिचय दिया गया है तथा द्वितीय खंड में इनके विविध प्रयोगों का विश्लेषण है। रोचक होने के साथ ही यह पुस्तक ज्ञान व शोध की दृष्टि से भी उपयोगी है।

प्राचीन हिन्दू विधि—ले० अच्छेलाल। वाराणसी, इण्डोलॉजिकल बुक हाऊस, १९८१। xvii+२९३ पृ०। ग्रंथसूची। रु० ४० (अजिल्द); रु० ६० (सजिल्द)।

इस पुस्तक में प्राचीन हिन्दू विधि के प्रत्येक अंग जैसे विवाह, पारिवारिक संबंधों का स्वरूप, अपराध, सम्पत्ति आदि विषयों का सांगोपांग विवेचन किया गया है। पुस्तक को अधिक रोचक बनाने के लिए विविध विषयों से संबंधित कुछ विवादास्पद मामले एवं उनके निर्णयों का समावेश भी किया गया है। आधुनिक युग में विधि के नवीन मापदण्डों के साथ इस पुस्तक का तुलनात्मक दृष्टि से अध्ययन इतिहास, विधि, समाज-शास्त्र, राजनीति आदि अनेक विषय के विद्वानों के लिए उपयोगी सिद्ध होगा।

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Ramakrishna Sadhan Parikrama—by Manoranjan Basu (In Bengali). Calcutta, Smt. Meera Basu, 1978. 21+114 pp. Rs. 12.

The book is an attempt to see Shri Ramakrishna and his spiritual practices from all possible angles. Special stress has been laid on his three immortal messages "To see things subspecie aeternitatis" (bhava mukheythak), 'As many faiths, so many paths' (Yatamata, tata path), and 'To serve man is to serve God in man' (siva jnane jiva seva). How Gadadhara Chattopadhaya of Kamarpukur rose to the exalted state of preceptor of man (Lokaguru), the vicissitudes and adventure of his spiritual practices (Sadhana), the inner dialectics of its different phases, his sakti, bhakti and advaita practices—all these discussions have made the work.

रामलीला ('रामचरित मानस' पर आधारित नाट्य शैली में)—दस दिवस क दस भाग—ले० चन्द्रशेखर पाण्डेय। इटावा, विशाल रतन प्रकाशन, १९८२। ४१८ पृ०। रु० ६०।

यह पुस्तक संपूर्ण राम कथा का दस द्विवसीय नाट्य रूप है जिसमें पहली बार मानस की चौपाईयों एवं खड़ी बोली हिन्दी में रचित संवादों के अनूठे मेल से राम कथा को रोचक एवं प्रभावशाली रूप में प्रस्तुत किया गया है। नाटक को अधिक रोचक बनाने के लिए लेखक ने मूल कथा से हटकर कुछ मौलिक प्रसंग भी जोड़े हैं जो कथ्य में नवीनता लाने के साथ ही हास्य रस की भी सृष्टि करते हैं। सवांद छोटे, आकर्षक एवं पात्रानुकूल हैं। दृश्यों की संयोजना इस प्रकार की गई है कि मंच पर उन्हें सहज ही व्यवस्थित किया जा सके। पाठकों को यह पुस्तक न केवल पढ़ने में अच्छी लगेगी अपितु वे इसके मंचन का आंनद भी उठा सकते हैं।

Religions and Communities of India—Ed. by P. N. Chopra New Delhi, Vision Books Pvt. Ltd. 1982. iv+316 pp. Biblio. Gloss. Pl. Rs. 150.

Though there are a number of works on the major religions of India there is hardly any comprehensive study of all the caste and sub-castes, groups and sub-groups, their beliefs and rituals, coustoms and manners etc. Such a study is very important for understanding the religions of India in their proper historical perspective. This book intends to fill this lacuna and serve as a work of reference for all those interested in Indian society, culture and religions. Distinguished scholars who have specialized in their respective fields have lent to this work the benefit of their scholarship and have written the various chapters and sections which have been made use of by the author in presenting a coherent and objective study of the Indian Society.

Religions and Hidden Cults of India—by George Macmunn. Delhi, Neeraj Publishing House, 1982. (Reprinted). xii+244 pp. Pl. Rs. 150.

Not all books are written for scholars. Authors also write books for the arm-chair reader who has no time or call for deeper study. *The Religions and Hidden Cults of India* is one such—it is written by a scholar for common readers. The author, an Englishman, lived in India, came into contact with the Indians, and was deeply read in Buddhism, Hinduism and Islam. In ten chapters he has presented a brilliant exposition of the eight great religions that are practised by the people in this subcontinent and their moral and theological appeal. The author also talks of the various cults that are secret and often gross but are found to be quite popular among people. There is a section on burning widows—Sati—which had to be stopped by the British in the days of Lord William Bentinck. One of the astounding of ancillaries to popular Hinduism, Temple Prostitutes or the Devadasis evokes the author's curiosity, and he gives a balanced view on the subject. George Macmunn's book is not only about the religions of the past. Of modern Hindism there is a whole chapter in his book.

Religious Conversions in India—by Brojendra Nath Banerjee. New Delhi, Harnam Publications, 1982. xi+384 pp. Append. Rs. 150.

What is Conversion ? What is the fundamental interpretation of religious conversion ?

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The book delves deep into Holy Scriptures of world's religions and draws upon thoughts of world leaders, preachers, philosophers and thinkers to bring out a comprehensive study of the basic insight into this great concept of conversions for spiritual ascendancy.

India's secular constitution guarantees the freedom of all religions. It is the sacred right of all her citizens to practice, preach and propagate one's own religion. Political adventurists should not be allowed to interfere with the religious liberty as was attempted during 1979.

The recent conversions in meenakasipuram and elsewhere in Tamil Nadu represent a social stirring against injustice and oppersion and not a political or religious problem.

This book is an exposition of one of the basic human freedoms.

Religious Freedom in India: A Historical and Constitutional Study—by Dhirendra K. Srivastava. New Delhi, Deep & Deep Publications, 1982. 339 pp. Biblio. Rs. 100.

Against the rich and varied historical and political background, the author in this inter-cultural and inter-disciplinary study, examines and analyses the various facets of the Constitutional guarantee of religious freedom in India. Some of the important questions like those of state neutrality, restriction on personal laws and the banning of cow-slaughter have also been critically examined in their historical and constitutional perspectives.

Nowhere in the world is there a richer diversity or a deeper interplay of historical, social, cultural and ethnic influences in the religious field than in India. The fine threads that interwine to make up this complex tapestry cannot be appreciated or sorted out nor their diverse colours clearly perceived without sympathetic understanding and patient research. These two qualities will be found in abundant measure in this scholarly book.

This masterly study will not only prove invaluable to Indian scholars, lawyers, juoges and the general public, but would also add depth to the perceptions and variety to the insights of their foreign counterparts. Indeed wherever the concept of religious freedom is under examination, this work will necessarily from a part of the apparatus of reference and research.

Religious Systems of the World—by William Shoewring and Conrad W. Thies; Introduction & Additional Notes by Jamna Das Akhtar. New Delhi, Ajay Book Service, 1982 iv+575 pp. Append. Rs. 160.

The present volume, edited by William Shoewring and Conrad W. Thies, is a monumental work on the study of ancient and modern religions. Eminent scholars of international repute have written on different subjects. There is no doubt that these scholars who are acknowledged as authorities on their respective subjects, have made valuable contribution. For instance, George Rawlinson who was able to decipher the inscriptions of ancient Assyrian and Persian rulers, has thrown new light on religion of the former. James Legge and F. H. Balfour, regarded as authorities on the teachings of Confucious and Tao, have dealt with these subjects, in a scholarly way. Samuel Beal who has written a number of books on Buddhism, has made an exhaustive study on this subjects. Sir Alfred C. Lyall and Mrs. Frederika Macdonald's Chapters on Hinduism and Indian Poetry and Buddha are highly informative. Arthur Lilli's thesis on "Buddhism in Christianity" is revealing. He has proved that early Christians and their religious leaders derived inspirations from Buddhist preachers of Asoka the great who had sent them to Egypt. Followers or persons inspired by these preachers had made deep impressions even on thinking of ancient Jews in Palestine. The Chapter on "The Religion of Dante" as contributed by Oscar Browning, Frederic Pincott's chapter on Sikhism and Dadabhai Naoroji's paper on "The Parsi Religion" are masterpieces. John. M. Robertson's paper on Mithraism and G. W. Leithner's chapter on Muhammadanism provide wealth of information.

A comprehensive study entitled "gospel According to the Losers" by John Whale has been included to make it an up-to-date volume. It is in fact an encyclopedia on religions.

—*Macdonald Ramsay*

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Rig Veda : A Scientific and Intellectual Analysis of the Hymns—by J. K. Trikha. Bombay, Somaiya Publications Pvt. Ltd., 1981. vii +352 pp. Rs. 120.

The present study of the first 30 hymns of the Rig Veda aims at bringing the Vedas nearer to the general reader. Dr. Trikha initiates, in this volume, a study of the hymns to discover the perfectly scientific and intellectual background of the Vedic revelations. In his scholarly exposition, he works to establish that the knowledge about Truth, Nature, man and the Life Principle presented in every set of hymns, is intellectually and scientifically so perfect that it could be a guideline to every epoch of scientific thinking.

Roots of World Religions—by Saral Jhingran. New Delhi, Books & Books, 1982. xii + 247pp. Rs. 150.

Books on comparative religion by Indian writers are just a few. Even these are more devoted to defending Hinduism from Western criticism than to provide a true picture of the same. The need of the hour is to get at the roots of the principal world religions for understanding them properly in the framework of the religious experiences in the lives of their founders. This is possible only by isolating universal moments of spiritual manifestations and religious experiences from the enveloping mist of theological traditions, rituals and dogmas. This is exactly what Dr. Saral Jhingran has done in this book. She has chosen the three great world religions, Hinduism, Christianity and Islam, to show how in their details they differ vastly and how at the level of mystico-religious experience of mankind they all converge. The seven chapters of the book bring out vividly the author's exposition, supported by a mass of data on the religious experiences of a number of mystics belonging to these three religions.

All those interested in religion and philosophy shall find this an extremely valuable book because it has taken years of patient and painstaking research in picking out the actual references of such moments in the lives of those whose personal experiences alone provide the valid explanation of the religions which were found around them.

Saurapuranam,—by Vyasa. Poona, Anandashrama Sansthan, 1980. 6+282 pp. (Anandashram Sanskrit Granthavali 18). Rs. 20.

It is an upapurana belonging to the Brahma Mahapurana ascribed to Vyasa. Although Suta is the interlocutor, this purana was narrated by the 'Sun God' himself, the present text is published in the Anandasrama series. Divided into 69 chapters, it glorifies the greatness of the Sun God and Lord Siva. During the narration, the Purana covers descriptions of various topics as that of Varanasi and various episodes connected with Yoga, Vratas, Varnas, Asramas, Creation, Siva and Parvati. Their union and worship for the establishment of righteousness in the universe.

The book is written in Sanskrit verses. The text is collected on the basis of several manuscripts. All the available readings are placed in the footnotes. The book is well-indexed.

The text is running in its third edition, a sufficient indication of its popularity and usefulness.

Shaivism in Ancient India from the Earliest Times to c. A.D. 300—by Ishwar Chandra Tyagi. Meerut, Meenakshi Prakashan, 1982. 176pp. Biblio. Rs. 50.

The present work is devoted to an intensive study of the early history of one of the most important of the religious cults that flourished in India times immemorial. The origin of Shaivism has been traced from the various independent cults that had been prevailing in the contemporary ancient cultures within and outside India. The author has gone through all the literary sources of the period and has corroborated his views by archaeological evidence. Though the common knowledge is that

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Shiva is a developed form of Vedic Rudra, yet the author feels that Shiva is neither an Aryan god nor a Dravidian godhead but his genesis could be traced to an immemorial past and is a common heritage of mankind like that of the Mother Goddess.

The author discusses with precision the cult of Shiva in Indus-Valley Civilization besides literary and textual references in ancient Indian literature. He rightly remarks that the foreign rulers during the early historic period were great devotees of Shiva. Many gods and cult-objects in different parts of the ancient world show a striking affinity with what developed into the worship of Shiva in ancient India as a result of fusion, synthesis and adaptation in course of centuries.

श्री बटुक-भैरव-साधना—ले० रुद्रदेव त्रिपाठी। दिल्ली, मेघ प्रकाशन, १९८२। १९२ प०। रु० ४०।

भैरव भगवान शिव के अवतार हैं जिनकी साधना के बिना किसी भी शक्ति की साधना पूर्ण नहीं होती। परंतु उचित विधि-विधान का ज्ञान न होने पर भी साधना का फल नहीं मिलता। इस पुस्तक में लेखक ने शास्त्र और गुरु के द्वारा बताये गए ज्ञान-मार्ग को प्रशस्त करते हुए शास्त्रीय गूढ़ रहस्यों को अत्यंत प्रामाणिक रूप में तथा सरलता से उद्घाटित करने की विशिष्ट शैली द्वारा साधना के प्रत्येक पक्ष को समझाया है। दैनिक जीवन की विषमताओं के समाधान, कामनाओं की पूर्ति हेतु सरल मार्ग के प्रस्तुतीकरण की दृष्टि से यह सर्वोत्तम ग्रंथ है।

श्री भक्ति सन्दर्भः गोपालतोषणी टीका सहित श्याम-दास—ले० जीवगोस्वामी। वृन्दावन, व्रजगौरव प्रकाशन, १९८२। श+६७८ पृ० रु० ६०।

इस विराट ग्रंथ में आद्योपांत भक्ति तत्व की विवेचना की गई है। भक्ति का स्वरूप क्या है, भक्ति कितने प्रकार की है, भक्ति किस की और किस प्रकार करनी चाहिए आदि अनेक प्रश्न जो दर्शन की पृष्ठभूमि में भी आ जाते हैं भक्ति के संदर्भ में उठाए गए हैं। इस प्रयास से यद्यपि पुस्तक पर्याप्त गूढ़ हो गई है किन्तु साधारण पाठक भी इसमें समान रूप से आनंद पा सकते हैं। भक्ति की उदाहरण सहित रसात्मक व्याख्या, स्थान-स्थान पर दिए गए श्लोक साधारण पाठक के लिए रसोत्पत्ति का साधन हैं। दर्शन एवं भक्ति के रस के मिले-जुले तत्वों से रचा यह ग्रंथ प्रत्येक वर्ग के पाठकों के लिए आनंद का संचार करके भगवद् भक्ति के एक नवीन अध्याय को उन्मुख करेगा।

Shri Skandamahāpurāṇa—Comp. by Nag Sharan Singh. 3 Vols. Delhi, Nag Publishers, 1982. Vol. I : The Maheśvara Khaṇḍa; the Vaiṣṇava Khaṇḍa; The Brahma Khaṇḍa. 170+193+142 pp. Vol. II : The Kāśī Khaṇḍa; The Avantya Khaṇḍa. 172+146 pp. (Purana Text Series.5) Rs. 200 per Vol.

The story of Skanda Purana is the story of Kalidasa's Kumara-Sambhava : the birth of Skanda for a Moses-like leadership of the forces of Gods then in shambles. Indeed, Gods must have been in real trouble; so nothing, short of supplement and a corrective to the age old Trinity was felt to be the need—the need to merge the twin Primes of virginity and celibacy (Parvati & Siva) for producing a super-Third.

It became, thus, the fulfilment of that exclusive Turiya of Vedic Vision in concrete. It became to no less, too, the discovery of that basic note to be later technically known as the sad-Ja-peacock's note in Nature, 'sad-Ja' the san-mukha (i.e. Mother of the rest six).

Culturally, historically it was, wherefore the age of that double re-conquest of Aryanism over Buddhism as well as over the Daksinapatha in the person, respectively, of Divodasa and Agastya. Which, not only re-established supremacy for Siva and Shaivism in the shape of Temples in and around Kasi (i) into the bargain opened fields

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fresh for Avanti and Prabhasa (2-3) to go, win over.

There are seven khandas—Maheshwar, Brahma, Vaishava, Kashi, Avantya, Nangar and Prabhas.

An encyclopaedic work with a world-view verily as wide as Life of the spirit as wide again as the musical-cum-aesthetic spectrum-smoothly naturally spanning its full Seven Notes Tones of the Scale.

Sri Krishna—The Manifest Destiny: A Comparative Study of Sri Krishna's Career on Earth —by Swami Chidbhavananda. Tiruchirapalli, Sri Ramakrishna Tapovanam, 1981. 183 pp. (Tapovanam Series 114). Rs. 6.

This book is the life-story of Lord Krishna, who was born in a Jail, spent his boyhood in Vrindavanam, killed Kamsa, the tyrant ruler of Mathura, became the Charioter for Arjuna, was the friend of the forlorn, the king of Dwarka, had to accept Gandharis curse and finally quitted his physical body.

The style of the author is beautiful and the story interesting. It brings tears in the eyes of the reader. The author has pointed that Lord Krishna, the preacher of the Gita, was all his life, the embodiment of that Song Celestial, was the great illustration of non-attachment.

Śrī Lalitā Triśati Bhāṣya of Śrī Śaṁkara Bhāgavatpāda—Tr. by Chaganti Suryanarayana Murty. Bombay, Bharatiya Vidya Bhavan, 1981. xxviii +125 pp. Rs. 30.

This book is the English translation of the Trisati Bhasya by the greatest of preceptors Sri Sankara Bhagavatpada, revealing the secrets of the Sacred names of Devi Lalita. The author, who was an Honorary Medical Officer and is now a social worker is a talented person and has translated this great poem into English in order to familiarize the people with the greatness of Lalita, the consort of Kamesvara, the dispeller of all sufferings and bestower of all desires.

The 300 sacred names of the Holy Goddess have been beautifully explained in a very scholarly and impressive way. By reading the book, we begin to have more faith in her power.

Quite a good book, the printing of which is satisfactory, cover orthodox, size impressive and language full of devotion. Recommended for men and women, scholars and non-scholars, the modern and the orthodox—all.

श्री ललितोपासना आह्निक व पूजा पद्धति एवं जप-पारायण विधि—ले० हरीश नारायण माथुर। इन्दौर, लेखक, १९८०। २३२ पृ०। रु० २०।

श्री विद्या ही ब्रह्म विद्या है और यह वैदिक गायत्री का ही तांत्रिक नाम व रूप है। इसकी उपासना अति प्राचीन होते हुए भी यह तंत्र शास्त्र के अंतर्गत ही आती है। यह पूर्णतया वेद-वेदान्त-श्रुति सम्मत है जिसका प्रमाण ऋग्वेद के पाँचवें मंडल के ४७वें सूक्त के १-७ मंत्रों द्वारा पता लगता है।

निर्गुण ब्रह्म को सगुण बनाने वाली यही 'श्री' देवी है। जिसके प्रादुर्भाव से ही ब्रह्म सृष्टि-रचना के योग्य होता है। ललिता सहस्त्र नाम तो प्रसिद्ध है ही। इस पुस्तक में इसी देवी की पूजा-पद्धति, ध्यान जपपारायण विधि बतलाई गई है।

श्री विद्या के महत्व को अधिकाधिक समझने के लिए इस पुस्तक के एकादश खंड में "श्री विद्या तत्व विवेचनम् (संक्षिप्त)" नाम से षोडशी विज्ञान के कुछ रहस्य संकेतिक करने की चेष्टा की है जो आदि शंकराचार्य जी द्वारा लिखित 'सौन्दर्यलहरी' नामक वृहत स्त्रोत पर आधारित है।

वास्तव में श्री विद्या उपासना गुरू-प्रधान उपासना है। इसमें मंत्र-योग और राजयोग की क्रियाओं का अद्भुत सम्मिश्रण है। सद्गुरू के सान्निध्य में यदि साधक गण इस पुस्तक में दिये हुए साधना मार्ग को अपनायेंगे तो आशा है अवश्य ही वह अपने आपको लाभान्वित हुआ पावेंगे।

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Srimad Bhāgavatam—Tr. by N. Raghunathan. 2 Vols. Bangalore, Vighneswara Publishing House, 1981 (Reprinted). Vol. I : God and the World. Books 1 to 7 with Notes from a Dozen Commentaries. xxxviii+692. pp. Vol· II: Books 8 to 12. Krishna Spirit of Delight with Notes from a Dozen Commentaries. 746 pp. Rs. 120 for the Set.

'Srimad Bhāgavatam,' traditionally accepted as one of the eighteen 'great Puranas', is the Bhakti scripture per excellence. It has inspired the growth of extensive devotional literature not only in Sanskrit but also in many other Indian Languages; and it is revered by important religious movements as one of the corner-stones of their faith. Though it has been translated into practically every Indian Language, European Scholars with the notable exception of the French scholar Burnouf who translated parts of it over a hundred years ago, have not turned their attention to it. Many distinguished European scholars have expressed the view that there is need for an authentic new translation of Srimad-Bhagavatam, which in the words of Prof. D. H. Ingalls stands out by reason of 'its literary excellence, the organisation that it brings to its vast material and the effect that it has had on later writers.

The present work, based on a careful comparison of the different textual traditions as reflected in the numerous commentaries, aims at providing a reliable and authentic translation in euphonious, lucid prose, which shall be idiomatic, faithful and exact without being too literal (or word for word) it provides, besides, all the explanatory material that the general reader might require for a full appreciation of the text, a minimum of foot-notes, a glossary, brief biographical notes and a select subject index, as well as a synopsis of the contents (for Volume One). The special notes at the end should be found helpful by the student and the specialist.

श्रीमद्भागवत पुराण में प्रेमतत्त्व —ले० रामचन्द्र तिवारी। दिल्ली, ईस्टर्न बुक लिंकर्स, १९८२। xx+३६३ पृ०। रु० १००।

महर्षि व्यासकृत अठारह महापुराणों में श्रीमद्भागवत पुराण का विशिष्ट महत्व है। इसकी व्याख्या में टीकाकारों ने भिन्न-भिन्न मत स्थापित किये हैं। इन मतों की समीक्षा करके अन्तरंग प्रमाणों के बल पर अद्वैतवाद की प्रतिष्ठा करना प्रस्तुत कृति का मुख्य प्रयोजन है। आरंभ में अवतरणिका और अंत में अनुक्रमणी एवं परिशिष्ट भी संलग्न है। इस कृति की विशेषता है कि पाद-टिप्पणियों में प्रत्येक कथन के समर्थन में उद्धरण एवं उनके साथ पृष्ठांक भी दे दिए हैं।

Stotra-Ratna-Panchakam : Selected Hymns on Panchayatana Devatas Ganesha, Devi, Sankara, Vishnu and Surya—Ed. by P. Sivaramakrishna Shastri. Bombay, Amruta Vani Pracharini Sabha, 1980. 48 pp. Rs. 2.40.

The booklet contains a few attractive Stotras out of the vast Stotra literature which are followed by substance meaning in simple English. The hymns can be recited by all sections of people and at any time of the day.

Tao and the Daimon : Segments of a Religious Inquiry—by Robert C. Neville. Albany, State University of New York Press, 1982. xv+281pp.

"Neville's most mature work, covering 20 years of deliberations on philosophical theology....This is perhaps the first important work on the interplay between the Tao and the Daimon".

"Neville's methodology is flawless....His sketch of a Tao which would enable the religious scholar to penetrate non-Western religious insights in a meaningful way without having to become a devotee of the religion in question is brilliant".

The Tao and the Daimon examines a central theme in religious studies : the question of the authority and authenticity of traditional religious faith and practice (Tao) in light of the challenge from the spirit of critical reason (Socrates daimon). From a non-judgmental, historical standpoint, it develops the dialectical relation between religion and rational inquiry. Neville employs a philosophical system to set a task for reflection, making

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it possible to see how Eastern and Western religious traditions differ, overlap, contradict, and reinforce one another. The central chapters are detailed studies of theologically interesting elements in Christianity, Buddhism, Taoism, and Neoconfucianism.

Theogony of the Hindoos; with Their System of Philosophy and Cosmogony : An Essay —by M. Bjornstjerna. Delhi. Rare Reprints, 1982 (Reprinted). 183 pp. Rs. 80.

The Theogony of the Hindoos is not merely about the origin and descent of the various gods and goddesses which the Hindus worship; it is also about their systems of philosophy and cosmogony which the Hindus evolved. In addition, the book contains chapters on Buddhism, Jainism and Sikhism.

As India gave birth to many religions, the author has therefore justifiably provided short sketches of other religions besides Hinduism, although the title of the book is The Theogony of the Hindoos. Apart from the fact that many religions were developed in this vast land, people from other countries whose religions and beliefs were neither those of the Hindus or of the Buddhists, Jainas and Sikhs. They settled in India and practised their religions without let or hindrances which is a measure of the tolerance of the people in India.

The author appreciates this quality and it is not surprising to find that the book should contain short descriptions of the Muhammedans, the Ghebers of Parsees and the Syrian Christians.

The last section of the book containing two chapters discuss the cosmogony of the Hindoos and to do so the author undertakes a comparative study of the cosmogonies of "the other most ancient people" such as the Zend-people, the Chinese, Greeks, Scandinavians.

The book can be safely recommended to those who want to know Ancient India and people who lived in India—both Indians and non-Indians.

Tiruppavai of Goda : Our Lady Saint Andal's Krishna Poem—by S. L. N. Simha. Bombay, Ananthacharya Indological Research Institute, 1982. 47 pp. Rs. 15.

This little book on Tiruppavai brings out fully the lyrical beauty and profound philosophy of Andal's garland of thirty verses on Sri Krishna. After giving a short life sketch of Goda and the setting of the poem, Mr. Simha proceeds to give an English rendering of each of the thirty verses and their inner meaning briefly but comprehensively. In the concluding chapter the greatness of the poem is discussed and the relevance of its message of love in a world of growing tensions and hatred. The author attaches special importance to the role of our epics, scriptures and devotional literature in fostering and preserving national integration.

Twelve Essential Upanishads. Vol. I.—Tridandi Sri Bhakti Prajnan Yati, Madras, Sree Gaudiya Math, 1982. vii +440. pp. Rs. 50.

The Upanishads concot the sublime truths of the Vedanta but by nature so mystical that one cannot conceive it without sitting at the feet of an Acharya who should be Brahma-Nishtha (self-realised soul and accordingly solely dedicated to the supreme) and with single-minded devotion. The Upanishads are soul-stirring and the source o final solace for the jiva souls. The sublimity of the Upanishads is above all intellectualism that human brain could conceive of. Profound original, lofty and sublime thoughts arise from every phase of it because they are the direct spiritual revelations of the seers therefore contain the supermundane knowledge. They are the very acme of Divine Knowledge.

Upanishads : Breath of the Eternal (Selections)—Tr. by Swami Prabhavananda. Madras, Sri Ramakrishna Math, 1979. xxii +210 pp. Rs. 9.

Swami Prabhavananda was a senior member of the Rama Krishna Order of monks, and a life-long preacher of the Vedanta in the West till he passed away in July 1976. He was a disciple of Swami Brahmananda. In addition to the monasteries he built up in the West, his greatest contribution to the Vedanta movement consists in the valuable literature on Vedanta Philosophy he has brought out, among which may be mentioned his Spiritual Heritage of India, The Wisdom of God (Bhagavata condensed) The Song of God

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(Bhagavad Gita), How to know God (Yoga Sutras) A Vedantic view of Christ, Narada Bhakti Sutras etc.

वैदिक देवता : उद्भव और विकास—ले० गयाचरण त्रिपाठी। द्वितीय खण्ड। दिल्ली, भारतीय विद्या प्रकाशन, १९८२। ३+४११-७२९+४ पृ०। रु० ५० (छात्र संस्करण); रु० ७५ (पुस्तकालय संस्करण)।

इस पुस्तक में महाभारत, पुराण, ब्राह्मणग्रंथ आदि में वर्णित एवं विकसित चरित्रों के आधार पर ऋग्वैदिक कालीन प्रमुख देवताओं का परिचय दिया गया है। साथ ही पुराणों में वर्णित देवचरित्रों को सूत्रवैदिक साहित्य में खोजकर लेखक ने उनका परस्पर संबंध स्थापित करने की चेष्टा भी की है। इस क्रम में वेद काल में पूज्य प्रत्येक देवता को पृथक रूप से लिया गया है। एवं उसकी चरित्रगत व अन्य विशिष्टताओं को श्लोकों, उद्धरणों एवं उदाहरणों के माध्यम से वर्णित किया गया है। इस पुस्तक के पठन से पाठकों को ज्ञान एवं चिंतन उभय का ही आनंद प्राप्त होगा।

वैदिक एवं धर्मशास्त्रीय साहित्य में नारी —ले० स्कॉलास्तिका कुजूर। वाराणसी, विश्वविद्यालय प्रकाशन, १९८२। १३+३४७ पृ०। ग्रन्थसूची। (राँची विश्वविद्यालय पी० एच०डी० शोधग्रन्थ)। रु० ६०।

जैसाकि नाम से ही स्पष्ट है इस शोध-प्रबंध में वैदिक साहित्य एवं धर्मशास्त्रीय साहित्य दोनों में नारी की स्थिति का वर्णन किया गया है। यह सम्पूर्ण वर्णन दो प्रकरणों में है जिनमें प्रथम प्रकरण वैदिक कालीन नारी का एवं द्वितीय प्रकरण धर्मशास्त्रीय कालीन नारी की स्थिति को प्रस्तुत करता है। नारी की सभी वयों एवं नारी जीवन की विभिन्न परिस्थितियों को पृथक रूप में लिया गया है जिससे सम्पूर्ण पुस्तक अत्यंत वैज्ञानिक व क्रमिक बन पड़ी है। इतिहास, साहित्य, समाजशास्त्र आदि विषयों के छात्र इस पुस्तक से मनोवांछित लाभ उठा सकते हैं।

वैदिक परम्परा में सामगान—ले० राज्येश्वर मिश्र, अनु० मदनलाल व्यास। वाराणसी, आनन्द प्रकाशन संस्थान, १९८२। २५८ पृ०। रु० ५०।

सामगान भारतीय सांगीतिक परम्परा का गोमुखी उत्सस्वरूप है। साम मंत्रों के गायन की प्रथा आज भी निश्चिन्ह नहीं हुई है परंतु काल प्रवाह से इनकी उच्चारण रीति एवं स्वर-प्रणाली में परिवर्तन आया है। प्रस्तुत ग्रंथ में लेखक ने वैदिक युग में विद्यमान सामगान के स्वरूप एवं गायन प्रणाली पर प्रकाश डालने का प्रयास किया है।

Vaikanasasmartasutram: The Domestic Rules and Sacred Laws of the Vaikhanasa School Belonging to the Black Yajurveda—Tr. by W. Caland. New Delhi, Ramanand Vidya Bhawan, 1982 (Reprinted). xxi +237pp. (Bibliotheca Indica. 251). Rs. 90.

Vaikanasasmartasutram : The Domestic rules and sacred Law's of the Vaikhanasa School belonging to the black Yajurveda translated by Prof. Caland, the most eminent Vedic ritualist of the West. The present translation is the first of its kind in English and valuable for the Vedic Studies.

Vārāha Purāṇa—Ed. by Hṛikeśa Śāstrī. Varanasi, Chaukhamba Amarbharati Prakashan, 1982. 692pp. (Harjivandas Sanskrit Granthamala. 8). Rs. 150.

The Purana narrated by Vishnu or Varaha or the boar incarnation was written by Madhava Bhatta in the era of king Vikrama. Like the Lingapurana it is a religious manual almost wholly occupied with forms of prayer and rules for devotional observances addressed to Vishnu. The most remarkable sections are 10 and 11. The use of Purana in illustrating mythology is considerable.

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Vedānta of Pure Non-Dualism—by R. Kaladhar Bhatt; Tr. by I.C. Sharma; Rev. Ed. by Richard M. Fox. Virginia Beach, Norfolk, Donning Company, 1979. 106 pp. $ 4.95.

This is the first translation of the philosophy of Shri Vallabhacharya, one of the great religious thinkers of India and a contemporary of Martin Luther. This Hindu movement has a 500-year of History and over thirty million followers.

Vedic Concept of Śraddhā—by G. S. Pendse. Pune, Three Angels Memorial Trust, 1978. xvii + 137pp. Rs. 35.

Three Angels Memorial Trust has been formed in the sacred memory of Late Sarva Shri A. V. Kavathekar, S. M. Parkhe and N. R. Deshpande, whose brilliant lives were cut off by the cruel hand of destiny. As one of the objects of the Trust is to support schemes of publication of literature on Vedic Culture, the Trustees felt impressed by the concept of Shradha, which Dr. Pendse has developed and decided to co-operate with him for the publication of his monograph.

Vedic Index of Names and Subjects. 2 Vols.—Comp. by A. Macdonell and A. B. Keith. Delhi, Motilal Banarsidass, 1982 (Reprinted). Vol. I : xvi + 544 pp; Vol II : 592 pp. Rs. 200 for 2 Vols.

The book contains all the information that can be extracted from Vedic literature on such topics as agriculture, astronomy, burial castes, clothing, crimes, diseases, economic conditions, foods and drinks, gambling, kingship, law and justice, marriage, morality, occupations, polyandry and polygamy, the position of women, usury, village communities, war, wedding ceremonies, widow burning, witchcraft etc. The proper names have embraced not only persons, tribes, and peoples, but also mountains rivers and countries. The geographical distribution of the Vedic population has also been presented. This valuable work furnishes complete information on social and political life of the Vedic Aryans, their manners, customs, superstitions and mythology as well as geographical data found in the Vedic literature.

Vedic Mythology—by Alfred Hillebrandt; Tr. from the Original German by Sreeramula Rajeswara Sarma. Vol. II Delhi, Motilal Banarsidass, 1981. viii +488 pp. Biblio. Rs. 120.

Alfred Hillebrandt's *Vedische Mythologie*, together with his *Ritual-Litteratur : Vedische Opfer und Zauber*, forms a pioneering contribution to Vedic studies. *Vedische Mythologie* originally appeared in three volumes in 1891, 1899 and 1902. In 1910 Hillebrandt had also brought out a shorter version entitled *Vedische Mythologie, kleine Ausgable.* Subsequently he thoroughly revised the original edition, rewriting some parts quite afresh, and arranged the material in two volumes, the first of which was published in 1927 and the second posthumously in 1929. The present English translation is of this second revised edition. Following the method of philological exegesis and shunning unsubstantiated theories, Hillebrandt analyses and interprets here the concepts of Vedic gods. The first volume contains a long introduction where he lays down his methodology and principles of interpretation. Then follow four chapters dealing respectively with Uṣas, Aśvins, Agni and Soma. The chapter on Soma occupies more than half of the volume, expounding his major thesis that Soma denoted the moon throughout the *Rgveda*. There is an extensive appendix on the preparation and offering of the Soma drink according to the Śrauta Sūtras and another appendix on the tribe of the Paṇis. Volume II discusses the various classes of gods. It has six chapters dealing respectively with the Ādityas; Savitṛ and the Ṛbhus; Indra and the Maruts; Viṣṇu, Pūṣan and lesser deities; Manes, Demons and Asuras; and Rudra. The second volume also contains the bibliography, a concordance of all the Vedic passages that are cited or translated in the work; an index and a bibliography of Hillebradt's works.

Vedic Priests of the Fire-Cult—by V. G. Rahurkar. Aligarh, Viveka Publications, 1982. vi +70 pp. Biblio., Abbrev. Rs. 35.

This book is an attempt made to explain, the socio-historical implications of the activities of the three celeberated Vedic families of the priests of the fire-cult, namely, the Angirases. The Atharvanas and Bhrgus. Very few attempts have

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so far been made to make such a study of the Vedic literature and tradition from this point of view. Though the book is only of 62 pages and the matter covered also not very exhaustive, yet it is evident that the author has tried his best to give the details of the influence of these rishis on the historical and the social aspects of the people living in India during the days of the Vedas, when fire was worshipped and various kinds of yagnyas performed.

वैदिक-सूक्त संग्रह ––ले० वीरसेन। इन्दौर, वेदसदन १९८२। ४८ पृ०। रु० ४।

इस सूक्त संग्रह में ६ वैदिक सूत्र अर्थ सहित प्रकाशित किये गये हैं। प्रत्येक सूक्त में १६-१६ मंत्र हैं। इन सूक्तों का नित्य जप एवं होम कार्य करने से आत्मिक ज्ञान का अभ्युदय एवं श्रेयस्कर जीवन व्यतीत करने का पथ प्रशस्त होगा।

Vijñānabhikṣu's Vijñanāmṛtabhāṣyaṁ on Brahma-sūtras—Ed. by Kedāranātha Tripāṭhi. Varanasi, Banaras Hindu University, 1979. 39+360 pp. (Prācyavidya Series. 1) Rs. 55.

The Brahma Sutras constitute an authentic epitome of the teachings of the Upanisads. The present book 'Vijñānāmṛta-bhāṣyaṁ' is a Sanskrit commentary on the 'Brahma-Sutras' of Badarayana by Vijñānabhiksu (1700 A.D). The main purpose of this commentary is to reconcile the Vedanta and Samkhya systems.

Published in the 'Prācyāvidya Series' the present volume is critically edited on the basis of rare manuscripts. Variations in different readings are mentioned in the foot-notes.

A critical foreword, an informative preface in Sanskrit, a list of abbreviations, and index of subject-matter, variations in readings as adopted by Vijñānabhiksu and Śamkara, bibliography, errata and an alphabetical index of Sutras have made this rare book very useful for the reader.

Ways of Shiva: Life and Ritual in Hindu India—by Joseph M. Dye Philadelphia, Philadelphia Museum of Art, 1980. 94 pp. Biblio., Gloss.; Pl. $ 4.95. [ISBN 0-87633-038-3].

Ritual, love, knowledge—these are ways of approaching the Hindu god Shiva. In a humble altar tenderly decorated with marigolds or in temple images revealing his universal power, Shiva's presence may be felt—as it is throughout the massive subcontinent that is India. The religion of Shiva—the faith of hundreds of millions of Indians—is vividly presented here, making the subject of Hinduism readily accessible. Joseph M. Dye, Curator of Asiatic Art at the Virginia Museum of Fine arts, is a scholar of Indian art and culture whose broad knowledge of the country has contributed greatly to this work.

Where do North and South Meet: An Exploration of Vaishnavism and Indian Culture—by V. N. Ramaswami Aiyangar. New Delhi, Bahri Publications, 1982. ii+iii+ii+170pp. Rs. 65.

The sect of Vaishnavism in Tamil Nadu, which has a hoary tradition of temple worship of about 15 centuries, is a forerunner of the movement of Vaishnavism in India. This book, on the one hand explicates the concrete nature of worship in the broad philosophical framework and, on the other hand epitomizes the underlying unity between the south and the north in the area of philosophy, temple worship and other religious artefacts and rituals.

Yatidharmasangraha—by Viśvesvara Saraswati. Poona, Anandashram Sansthan, 1980. 166 pp. (Anandashram Sanskrit Granthavali. 60). Rs. 10.

Yatidharmasangrahah is a collection of duties of a Yati. This book on Dharma Śāstra has been collected on the basis of several manuscripts. It deals with various duties of a Yati such as the proper time for renunciation, characteristics and obligatory duties of a yati, fruits accrued from the service of a Yati. The contents are corroborated by various authoritative sources like Śrutis, Smṛtis and Purāṇās.

Variations in different readings are mentioned in foot-notes.

योगवाशिष्ठ की आध्यात्मिक कहानियाँ ––ले० दशरथ नारायण शुक्ल। उन्नाव, आर० एन० शुक्ल, १९८२। १२१ पृ०। रु० ३।

योगवाशिष्ठ अद्वैत वेदान्त के सर्वोत्कृष्ट ग्रंथों में

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अपना महत्वपूर्ण स्थान रखता है। इसमें परम तत्व का अतीत सरल एवं सुबोध शैली में विवेचन किया गया है। इसके अनुसार एक, अनादि, अनन्त, अखंड, चिन्मात्र एवं मन वाणी से अगोचर जो परम तत्त्व है, वहीं पर ब्रह्म, चरम सत्य एवं अपना स्वरूप है। लेखक ने बहुत ही हृदयग्राही तथा सुस्पष्ट ढंग से लघु ग्रंथ का प्रणयन किया है।

अतीत से उभार कर जनता के सामने प्रतिष्ठित करने का जो प्रयास श्री दशरथनारायण शुक्ल जी ने किया है, वह श्लाघनीय कार्य है। उनके इस ग्रंथ का अध्ययन उन लोगों को विशेष रूप से करना है जो गाँधी जी के रामराज्य की स्थापना के सपने को साकार करना चाहते हैं। जनमानस में इस आवश्यक वृत्ति का उद्भव बिना अध्यात्म एवं शुक्ल जी द्वारा रचित ग्रंथों के अध्ययन के नहीं हो सकता।

यह लघु ग्रंथ हिन्दी भाषियों एवं विचारकों के लिये अत्यंत उपयोगी सिद्ध होगा।

SANSKRIT LITERATURE

Abhijñāna Śākuntalam (अभिज्ञान शाकुन्तलम्) Screenplay—by E.P. Bharata Pisharodi-Eramellur, Kamadhenu Publications, 1979. 242pp. Rs. 10.

This is a novel edition of Abhijñāna Śākuntala of Kālidāsa prepared for theatrical performance. Different scenes of the play have been depicted actwise with English explanation along with the Sanskrit version.

The edition constitutes some special features: Suggestions to the directors, English translation, Songs for the occasional dance performances on the stage.

Abhijñāna Śākuntalam: Screenplay (Reduced to 120 minutes, run)—by E. P. Bharata Pisharodi. Eranellur, Kamadhenu Publications, 1979. Rs. 5

This is a novel edition of the famous drama of Kālidāsa in Sanskrit in an abridged form for the theatrical performance for the duration of two hours. It contains short and apt dialogues suitable for the screen. As a special feature, the play is divided into different scenes with the allocation of particular time for each scene. Explanation of the Sanskrit version in lucid English is remarkable.

A good introduction and paraphrase enhance the value of the work.

Adbhut Ramayana of Maharshi Valmiki—Ed. & Tr. by Ram Kumar Rai. Varanasi, Prachya Prakashan, 1982. 206pp. Rs. 12 (Paper), Rs. 16 (Cloth).

प्रस्तुत रामायण का कथावस्तु अनेक दृष्टियों से आद्वितीय और महत्वपूर्ण है। श्रीराम और सीता के एकत्व का प्रतिपादन होने के साथ ही इसमें शक्ति के प्रभाव को प्रधानता दी गई है। श्रीराम का अपनी सेना, भ्राताओं, महर्षियों और सीता के साथ सहस्रमुख रावण के वध हेतु प्रस्थान करना, युद्ध में रावण के शक्ति प्रहार से मूर्च्छित हो जाना, सीता का महाकाली रूप धारण कर रावण का वध करना तथा अन्ततः श्रीराम का सहस्रनाम से सीता स्तुति कर व उन्हें लेकर अयोध्या लौटने की कथा का प्रस्तुत अद्भुत रामायण में विस्तार से वर्णन है। कथाक्रम में अनेक अन्य प्रसंग भी आए हैं जिनमें कुछ तो अन्यत्र मिलते हैं। परन्तु कुछ जैसे सीता के जन्म का कारण, रावण के वध का हेतु, नारद मोह आदि के प्रसंग भिन्न-भिन्न रूप में वर्णित हैं। अपने मूलकथावस्तु की दृष्टि से यह रामायण अपने नाम को सार्थक करती हुई वास्तव में अद्भुत है। पाठकों की रुचि के लिए पाठ को संशोधित तथा अनुवाद को मूल के निकट लाने का प्रयास किया गया है।

Appointment with Kālidāsa—by G. K. Bhat. Ahmedabad, L.D. Institute of Indology, 1982. 10 +140 pp. (L.D. Series. Ed. by Dalsukh Malvania and Nagin J. Shah. 83). Rs. 24.

Appointment with Kālidāsa, the book by an eminent Sanskiritist and ex-Director of

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Bhandarkar Oriental Research Institute, Dr. K. Bhat will, no doubt, prove a good introduction to Kālidāsa, Therein Dr. Bhat treats of Kālidāsa's life, date and works his world of thought, his personality and art, his outlook on life and the values he cherished in art and life. His appraisal of Kālidāsa's Supreme theme : Srngara or love is particularly very interesting and illuminating. He evaluates the problem in the context of social atmosphere prevailing in the day of Kālidāsa. He does not favour the 'sublimations' thesis or 'spiritual' interpretation and argues out his case very convincingly. His treatment is throughout lucid and authentic.

भारतीय नाट्य सौन्दर्य--ले० मनोहर काले। दिल्ली, मेघ प्रकाशन, १९८२। २०६ पृ०। रु० ५०।

इस पुस्तक में भारतीय नाट्यशास्त्र के विभिन्न तत्वों का उनके कलागत सौन्दर्य के परिप्रेक्ष्य में चित्रण हुआ है। विद्वानों की बोझिल दार्शनिक उक्तियों एवं रूढ़ मतवादिता की अपेक्षा लेखक ने विभिन्न तत्वों को विषयगत एवं सहज विशिष्टताओं के साथ उभारा है। जिससे पाठक को इन्हें समझने के लिए एक नवीन दृष्टिकोण प्राप्त होगा।

Cultural Heritage of Personal-Names and Sanskrit Literature—by S. P. Tewari. Delhi, Agam Kala Prakashan, 1982. 116pp. Biblio. Abbrev. Rs. 55.

Personal names reflect, like a mirror, one's self or come trait of his character or the culture of his forefather, clan or tribe. The first requisite for such a name is the speech or the language which act like a mint for coining such names. Phonetic beauty as well as the variety the real import of name, depend on the language of which it is formed and the potentialities available in it. The more powerful the language acting as a medium of expression, the more meaningful, the more beautiful will the name represent.

A good and meaningful name is a token of culture with a developed taste for language capable of focusing the image of the person within a span of limited letters and words. Indian culture with its age-old love for a language like Sanskrit, has been famous in developing such a taste which is found illustrated in its every walk of life. Here, there is hardly anything which is devoid of a name. In the same way, there is also not a name which does not speak about its own heritage, ancestry, character and personality in detail.

In short, this is the central theme of this rather short monograph, which, although not unfamiliar to the Indologists, has been treated in a good measure, perhaps for the first time.

Dhvanyaloka and Its Critics—by K. Krishnamoorthy. Delhi. Bharatiya Vidya Prakashan, 1982. xx +352 pp. Append Rs. 80.

The present work, *The Dhvanyaloka and its Critics* supplies, in the words of Dr. S. C. Nandimath, M. A., Ph. D. (London), "a long felt need in studying the Dhavani School. It represents a thorough and systematic exposition and covers all important points about the School and its principal exponent Anandavardhana". In the words of the same scholar it is the product of a "prolonged deep and devoted study of the Alankara Sastra".

Dhvanyaloka of Anandavardhana—Critically Edited with Introduction, Translation & Notes by K. Krishnamoorthy; with a Foreword by K. R. Srinivasa Iyengar. 2nd Edn. Delhi, Motilal Banarsidass, 1982. xli +406 pp. Gloss. Rs. 50 (Paper); Rs. 75 (Cloth).

Anandavardhana, the premier poet, critic and philosopher of Kashmir (9th century A.D.) is the doyen of Indian aestheticians. His *Magnum opus* is the *Dhvanyaloka* or 'Light of Poetic Suggestion' which combines the most perceptive explanation of *rasa*, or poetic essence vis-a-vis other concepts, with a most searching and illuminating analysis of best examples drawn from all genres of Sanskrit literature.

The present critical edition endeavours to give as definitive a text as possible today, free from inaccuracies of the earlier editions based on scant MS. material.

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The English translation is at once close to the original and interesting to an average English reader, avoiding intrusion of too many Sanskrit technical terms.

It is mainly designed for the use of Indian University students who study it as a prescribed text. Useful notes are added to help their understanding of the problems in the light of up-to-date research.

It should be equally rewarding for the reader interested in comparative criticism.

Encyclopedia of Indian Literature—Comp. by Gaṅgā Rām Garg. Delhi, Mittal Publishers, 1982. xlv+516 pp. Rs. 250.

A judicious combination of traditional learning and modern scholarship, Encyclopedia of Indian Literature contains in alphabetical order, material on the literatures of Sanskrit (Vedic and Classical), Pali, Prakrit and Apabharamsa from their inception to the present day. The compilation covers articles on all important creative writers and separate articles on their major work; it is also embraces articles on well over 1000 important world scholars, who have worked on these literatures.

The annotations are quite exhaustive and offer the contents of the Vedas, Brahmanas, Upanishads, Vedangas, Smritis, Puranas, Ramayana, Mahabharata Tipitaka, Jaina Siddhanta and works on poetry, drama, religion, philosophy, grammar, metrics, rhetorics, lexicography, Ayurveda, tantra, yoga, ancient history, culture, archaeology, polity, erotics, architecture, astronomy, science, music arts and so on.

The Introduction to the volume is in the form of a general survey of the above literatures and suggests select critical works for further study.

Serving as an excellent background to the study of literatures of modern Indian languages, e.g., Hindi, Gujarati, Marathi, Bengali, Assamese, Telugu, Malayalam, etc., the volume makes an invaluable reference tool to the scholar and is literally indispensable to him. It is a must for every College and University Library, for Ayurveda Colleges, Museums, Yoga Centres, Institutes of Indology, Buddhist Centres of Study, Jaina Institutes etc.

गंगासागरीयम् ––ले० विष्णुदत्त; सं० व्रजलाल वर्मा। इलाहाबाद, भावना प्रकाशन, १९८२। १०४ पृ०। रु० १२।

'गंगासागरीयम्' एक प्रबंध काव्य है––जिससे भगीरथी गंगा के जीवन का एक अंश प्रस्तुत किया गया है। कथा का आधार प्रसिद्ध पौराणिक आख्यान होने पर भी कवि ने स्थान-स्थान पर अपनी कल्पना शक्ति के आश्रय से इसे सर्वथा मौलिक काव्य-ग्रंथ के रूप में प्रस्तुत किया है। संस्कृत में रचित इस प्रबंध में अलंकार, छंद, प्रकृति-सौष्ठव वर्णन आदि काव्य के सभी उपमान पूर्ण वैभव के साथ वर्णित है। आधुनिक काव्य धारा से हटकर लिखा गया यह प्रबंध-काव्य साहित्य पाठकों को निश्चय ही एक सुखद अनुभूति प्रदान करेगा।

Jayadeva and Some of His Contemporaries—by Prasanta Kumar Dasgupta. Calcutta, Sanskrit Book Depot (P) Ltd., 1982. xi+118 pp. Biblio. Rs. 60.

The author had done some research on Jayadeva and got the degree of D. Litt as a result thereof. He continued his research and the result is this work. In this book, he has written about the Dasavatara Vendana by Jayadeva, has tried to solve the controversy about his birthplace and has also written about Acarya Govardhana and Umapatidhara, two contemporaries of Jayadeva. A paper entitled "Historicity of Sekasubhodaya" has also been added, because this also relates to the same period. This also is quite interesting and throws light on the Muslim influence in early medieval Bengal. By writing this book, the author has brought to light the names of some other contemporaries of Jayadeva whose work can be studied further and many new facts can be brought to light.

काव्य-प्रकाश 'ज्योतिष्मती' समाख्यया विस्तृत हिन्दी व्याख्या समलङ्कृत ––ले० मम्मट; व्याख्याकार रामसागर त्रिपाठी। प्रथम खण्ड (काव्य तद्भेदाश्च) (१–६ उल्लासाः)। दिल्ली,

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मोतीलाल बनारसीदास, १९८२ । xxiv+५७५ +vii पृ० । रु० ३५ (अजिल्द); रु० ५० (सजिल्द) ।

'काव्यप्रकाश' काव्यशास्त्र का अमूल्य रत्न है । मम्मट पूर्व काव्यप्रकाश में सिद्धान्त स्थापना की दिशा में भामह, दण्डी, वामन आनन्दवर्धन अभिनव-गुप्त सदृश महान् व्यक्तित्व आ चुके थे परंतु सभी योगदान या तो रचनात्मक था या प्रतिषेधात्मक फलस्वरूप काव्यशास्त्र चार प्रमुख धाराओं-अलंकार, रीति, रस ध्वनि तथा अलंकार के ही एक वर्ग वक्रोक्ति के रूप में प्रस्फुटित हुआ। आचार्य मम्मट ने पहली बार इन सभी सिद्धान्तों को ध्वनि-सिद्धान्त के परिवेश में समाहित किया। मम्मट ने आवश्यकतानुसार व्याकरण मीमांसा आदि इतर-शास्त्रीय सिद्धान्तों का भी इसमें समावेश किया जिसके कारण यह काव्यप्रकाश कुछ दुरुह हो गया है। फलतः इस ग्रन्थ पर अनेक टिकाएं निकली हैं। प्रस्तुत ग्रन्थ ज्योतिष्मती टीका उसी की एक कड़ी है जिसमें अब तक की परम्परा से हटकर विभिन्न विचारधाराओं पर प्रकाश डाला गया है एवं मूल ग्रन्थ को स्पष्ट करने की चेष्टा की गई है।

औदात्यमयी तथा प्रवाहपूर्ण शैली, समीक्षा-पद्धती में सूक्ष्म अर्न्तदृष्टि, विवेचन में तत्वाभिनिवेश आदि गुण इस टीका को सर्वांगपूर्ण बनने में सहायक हुए हैं।

Kṛṣṇa-Kāvya in Sanskrit Literature with Special reference to Śrikṛṣṇavijaya, Rukmini Kalyāṇa and Harivilāsa—by Raj Kumari Kubba. Delhi, Eastern Book Linkers, 1982. xvi + 163 pp. Biblio. Append. Rs. 60.

This book presents a comprehensive study of three Sanskrit Krsna Mahakavyas. They are the Srikrsnavijaya of Sankarakavi (1500 A.D.) the Rukminikalyana of Rajacudamani Diksita (1600 A.D.) and the Harivilasa of Lolimbaraja (1700 A.D.)

I. The Srikrsnavijaya consists of 12 Cantos. It was written under the patronage of King Kerala-varman of Kola Country in 15th Century A.D. This kavya describes the important exploits of Srikrsna and it is really a beautiful composition, written in simple and sweet language with the variety of metres and Almkaras.

II. The Rukminikalyana of Rajacudamani Diksita containing 10 Cantos was written under the patronage of King Raghunatha of Tanjore in 16th Century A.D. This kavya describes the marriage of Srikrsna and Rukmini. The composition is descriptive rather than narrative, written more terse than Srikrsnavijaya. It is also valuable due to its historical importance as it provides information of some of the Kings of Tanjore.

III. The Harivilasa of Lolimbaraja contains 5 Cantos. It was written under the patronage of King Harihara in 17th Century A.D. The simplicity of language, Sweetness of sounds, clarity of expressions and heart touching saying have made this Mahakavya very charming.

These three Mahakavyas, besides their literary values shed much light on the cultural, religious, social and historical conditions of India from 15th to 17th century. A.D.

Mahābhārat-Kosha: A Descriptive Index to the Names and Subjects in the Mahābhārata. Part IV. From Bhimasensut to Vṛksha—Comp. by Ram Kumar Rai. Varanasi, Chowkhamba Sanskrit Series Office, 1982. 481—640pp. (Chowkhamba Sanskrit Series. 98). Rs. 50.

प्रस्तुत ग्रंथ महाभारत कोश क्रम का चतुर्थ खंड है। इस ग्रंथ में महाभारत में प्रणीत प्रसंगों एवं उल्लिखित नामों की सन्दर्भ सहित व्याख्या की गई है। पाठकों की सुविधा के लिए व्याख्या का क्रम अक्षरानुसार रखा गया है तथा प्रत्येक प्रसंग के साथ मूल ग्रंथ में उसकी पृष्ठ संख्या एवं श्लोकांश भी दे दिए गए हैं जिससे किसी प्रकार के भ्रम की आशंका न रहे। शोधकर्ताओं एवं जिज्ञासुओं के लिए यह एक संग्रहणीय ग्रंथ होगा इसमें संदेह नहीं है।

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महाकवि हाल और गहासत्तसई : एक समालोचनात्मक अध्ययन —ले० हरिराम। जयपुर, शरण बुक डिपो, १९८२। ३+२३६ पृ०। रु० ६५।

इस शोध-प्रबंध में लेखक ने गहासत्तसई और उसके लेखक हाल का मौलिक संतुलित एवं सर्वांगीण अध्ययन प्रस्तुत किया है। आठ प्रकरणों में विभाजित इस ग्रंथ में सभी पक्ष पूर्णतया उजागर हुए हैं। ग्रंथ की भाषा भी बड़ी प्राञ्जल है।

मेघदूत (The Cloud-Messenger) —ले० कालिदास; संस्कृत पद्य हिन्दी-अंग्रेजी अनुवाद तथा लेखक द्वारा निर्मित ३६ चित्रों सहित, अनु० रांगेय राघव एवं रामावतार त्यागी। दिल्ली, आत्माराम एण्ड संस, १९८२। १२६ पृ०। रु० ५०।

इस ग्रंथ में महाकवि कालीदास कृत मेघदूत का मूल संस्कृत तथा हिन्दी व अंग्रेजी में अनूदित पद्य रूप संकलित है। हिन्दी और अंग्रेजी के अनुवाद हिन्दी साहित्य के मूमूर्ष विद्वान श्री रामावतार त्यागी तथा श्री रांगेय राघव ने किए हैं जिससे पाठकों को अनुवाद में भी मूल के समान आनंद आएगा। काव्य की लयबद्धता एवं भाषा की सरसता का निर्वाह करते हुए इस पुस्तक में सर्वत्र कवि कालिदास की वाणी को मुखर अभिव्यक्ति देने का प्रयास किया गया है। जिसे पढ़कर काव्य-प्रेमियों को अपार आनंद आएगा।

Mṛchchakaṭika of Sūdraka—Ed. by M. R. Kale. Delhi, Motilal Banarsidass, 1982. 68+424+176 pp. Apprev. Rs. 20.

The *Little Clay Cart* or the *Mṛichchakatika* of King Śūdraka (*c.* 200 B.C.) is the *Prakaraṇa* variety of Sanskrit Drama. It depicts the appropriate sentiment of love between Cārudatta, a Brahman merchant who has lost all his property by excessive liberality and Vasantasenā, a rich courtezan who loves the poor but noble Cārudatta and ultimately becomes his wife.

The play is marked by the distinctively dramatic qualities of vigour, life and action. The plot, though fictitious is drawn from real life. We can see herein the exact reflex of the conditions and manners of contemporary society including its Government and laws in particular.

The present edition is designed to meet the immediate needs of the college student. It contains the critical text, English translation, Sanskrit commentary, introduction, notes and appendices.

मृच्छकटिक : शास्त्रीय, सामाजिक एवं राजनीतिक अध्ययन —ले० शालग्राम द्विवेदी। वाराणसी, विश्वविद्यालय प्रकाशन, १९८२। २०+३५२ पृ०। रु० ५०।

संस्कृत नाटक मृच्छकटिक की रचना पुराने मूल्यों की टूटन तथा सक्रांति युग के प्रारंभकालीन वातावरण में हुई थी। आज के युग में भी इस नाटक की घटनाएँ समान रूप से प्रासंगिक हैं। प्रस्तुत ग्रंथ में लेखक ने इस महत्वपूर्ण कृति के माध्यम से उस समय की साहित्यिक, सामाजिक एवं राजनीतिक मान्यताओं का गंभीर विवेचन किया है। साहित्य तथा इतिहास के अध्येताओं के लिए यह ग्रंथ पठनीय तथा संग्रहणीय है।

मुक्तक मञ्जरम् (काव्यम्) —ले० विद्याधर धस्माना। अम्बाला छावनी, मीनाक्षी प्रकाशन, १९८१। ११० पृ०। रु० १५।

यह पुस्तक जैसा कि नाम से ही स्पष्ट है, संस्कृत में रचित मुक्तक काव्य सुमनों का संग्रह है। इस एक ही पुस्तक में लेखक ने अनेक भावों की अभिव्यक्ति दी है। एक ओर जहां उसने आधुनिक बगुला भक्तों पर व्यंग्य किया है तो दूसरी ओर देश प्रेम एवं देश भक्तों की महिमा भी गाई है। प्राकृति का मोहक चित्र खींचा है तो नारी सौदंर्य के मादक रूप वर्णन से भी उसकी लेखनी अछूती नहीं है। प्रत्येक कविता के नीचे उसका हिन्दी अनुवाद दिया गया है जिससे

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संस्कृत न जानने वाले हिन्दी भाषी भी इनका आनंद उठा सकते हैं। आधुनिक भाव एवं विचारों के परिवेश से सजी यह काव्य पुस्तक प्रत्येक साहित्यप्रेमी के लिए पठनीय है।

Pancatantra—by Vishnu Sarman; Ed. with a Short Sanskrit Commentary and Literal English Translation by M. R. Kale. Ed. 3. Delhi, Motilal Banarsidass, 1982. 500 pp. [ISBN 0-89581-977-5] Rs. 30 (Paper); Rs. 45 (Cloth).

The 'Pancatantra' is a famous literary work of Visnusarman, the court-pandit of King Amarasakti of Mahilaropya in the south. Originally it was intended by the author to educated the princes of his patron in the science of politics and practical life.

The work comprises five Tantras, consisting of stories interspersed with verses which are full of political maxims applicable to exigencies of life. The present edition contains, besides the text, copious notes and literal translation in English. A short Sanskrit Commentary, explaining difficult compounds and grammatical formation of words has also been added. The edition contains some additional verses and different readings found in some manuscripts. Any student who has acquired the preliminary knowledge of Sanskrit grammar will understand the text with the help of notes and translation without any difficulty.

Picture Book Ramayana: An Illustrated Version of Valmiki's Story—Ed. by H. Daniel Smith. Syracuse, Maxwell School of Citizenship & Public Affairs, 1981. 170 pp. Gloss. (Foreign & Competitive Studies South Asian Special Publications 3). [ISBN 0-91584-83-0].

The present version of the Ramayana has been published by the Maxwell School of Citizenship and Public Affairs. Syracuse University. New York. This book (with 155 illustrations) is based on the story of Rama as told by Valmiki. Selections from the original Sanskrit slokas are also there. A synopsis of the story of Rama has been given in the beginning of the book and a Guide, to English Renderings of Valmiki's Ramayana after the illustrations. The illustrations are by Messrs A. Manivelu and M. S. Kumaraswami, famous artists of Madras. Though this book has specially been prepared for the American undergraduates, yet it will be useful and of interest to all those who are students of Indian literature, Sanskrit and the Religious Philosophy of India. The book is the result of the labour of many scholars and educational experts. A very good book, which will create more enthusiasm in the hearts of its readers to know more about the Holy Ramayana.

पीयुषम् : अन्योक्ति-अनुरक्ति-शक्तिसंवलितम् —ले० श्रीकृष्ण सेमवालः। दिल्ली, ईस्टर्न बुक लिंकर्स १९८२। xvi + ९४ पृ० । रु० ५०।

The book contains hymns of devotion to the mother Goddess Kali in Sanskrit verse with English Introduction. The book is divided into three Sections. This masterpiece of Poetry couched in spontaneous expression of feeling has no parallel in any devotional Literature.

Raghuvamśa of Kālidāsa with the Commentary of Mallinatha—Ed. by Gopal Raghunath Nandargikar. Delhi, Motilal Banarsidass. 1982. 220 + 987 pp. Rs. 100 (Paper); Rs. 120 (Cloth)

In the domain of classical poetry, so far none has excelled Kalidasa in the natural presentation of an old theme and the artistic decoration of its form. Of the three kavyas of Kalidasa—Meghaduta, Kumarasambhava and Raghuvamsa—none has better displayed the peculiar charm of Kalidasa's poetry than the present one.

The present edition of Raghuvamsa contains the Sanskrit text, the Sanskrit commentary of Mallinatha, a literal English translation of the text, exegetical notes in English with full extracts from the commentaries of Hemadri, Caritravardhana Vallabha etc.

The text is constituted from Mss. and other printed editions. It incorporates authentic readings with occasional variants noted in the footnotes. The English translation, though literal, imbibes the spirit of the original. The introduction discusses the date etc. of the author and enlightens on

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the commentators' contribution to the interpretation of the text. The triad of index at the end arranges in order the praper names in the text, names of authors and works quoted and anonymous quotations in Mallinatha's commentary.

The edition is unique in composition. Herein the reader will find the most essential material well-planned and well-presented, on the art of Kalidasa's poetry.

रघुवंश परिशीलन ——ले० अन्नपूर्णा देव। नई दिल्ली, आर्य बुक डिपो, १९८२। २३८ प्र० ग्रंथ सूचि, परिशिष्ट। पटना विश्वविद्यालय पी० एच० डी० उपाधि)। रु० ५०।

महाकवि कालिदास की अनेक काव्य-कृतियों में रघुवंश प्रायः उपेक्षित-सा है। अनेक विद्वजन तो इसे काव्य की संज्ञा देने से भी इन्कार करते हैं। परन्तु काव्य रघुवंश के अध्ययन से यह प्रमाणित होता है कि यह कृति महाकाव्य के लिए आवश्यक सभी शर्तों को पूरा करते हुए एक विराट काव्य-रूप का प्रतिनिधित्व करती है। प्रस्तुत शोध-प्रबन्ध में लेखिका ने विविध उदाहरणों एवं तार्किक विवेचन के माध्यम से इसी तथ्य को स्थापित करने की चेष्टा की है। इस क्रम में लेखिका ने कथा वस्तु, चरित्र-चित्रण, काव्य शास्त्रीय तत्व आदि महाकाव्य के सभी उपादानों की कसौटी पर रघुवंश को परखा है एवं उसकी महाकाव्यात्मकता स्थापित की है। पुस्तक के अन्त में एक प्रथक अध्याय में कालिदास के जीवन दर्शन व आदर्श पर भी लेखिका ने विस्तृत विचार किया है जिससे पूर्व स्थापित मतों को सुदृढ़ आधार मिला है। विद्यार्थियों एवं शोधार्थियों के लिए तो यह पुस्तक उपयोगी है ही, साहित्य में रुची रखने वाले पाठकों को भी यह पुस्तक रोचक लगेगी।

Ramayana in Historical Perspective—by H. D. Sankalia. New Delhi, Macmillan India Limited, 1982. xiii + 205pp. Biblio., Append. Rs. 80.

The book deals exhaustively and critically with the Ramayana which had, till the present century been treated purely as an anikavya (earliest poem) and an example of the earliest Indian epic. The author, however, subjects the epic to hypercriticism and treats it as a historical document. Each Kanda of the Ramayana is scrutinized very carefully and analysed using linguistic, archaeological and historical methods. The data thence extracted is co-related with historical events which themselves are substantiated with epigraphic records. The book reveals that the Ramayana is a comparatively late work—it cannot be dated earlier than the fifth to the sixth century A.D. It further proves that the Kishinda, Sundara and Yuddha Kandas were added later. The study shows that the Ramayana is the product of a specific historical situation. The descriptions of Lanka are flights of the poet's imagination, based, however, on the poet's imagination, based, however, on the poet's knowledge of an Indo-Roman city of the first to the second century A.D. further, it has been shown by epigraphic evidence, as well as by the higher criticism of the internal evidence, that the original Lanka must be in eastern Madhya Pradesh.

Rāmāyaṇa of Vālmiki Ed. by Lokesh Chandra Facsimile Edition of the Oldest Manuscript dated 1076. 2 Vols. International Academy of Indian Culture: 1982. 358pp. Rs. 150 per Vol.

The book which is the oldest manuscript dated Saṃvat 1076, is published under Śatapiṭaka series—Vol. Nos. 292 and 293. It deals with the whole Rāmāyaṇa. The Rāmāyaṇa, the first ornate poem or 'ādikāvya', by Vālmiki, the first Kavi or 'ādikavi', is a fairly unified heroic poem. It consists of seven Kāṇḍas. Kāṇḍa I, called Bālakāṇḍa or section of childhood, beings with and introduction upon the origin of the poem and relates the story of the youth of Rāma. The narrative in fact commences with Kāṇḍa II, which describes the events at the royal court of Ayodhyā. It is entitled Ayodhyā-Kāṇḍa or section of Ayodhyā. Kāṇḍa III, describes the forest life of the exiles and hence called Araṇya-Kāṇḍa or Forest section. Kāṇḍa IV, the Kiṣkindhā Kāṇḍa tells of the alliance which Rāma forms with the monkey chief, Sugrīva in order to win back Sītā. Book V, Sundara Kāṇḍa or the beautiful section, des-

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cribes the wonderful island of Laṅkā, the town of residence, the magnificent palace and herem of Rāvaṇa and relates how 'Hanumāna' gives Sītā the news of her beloved Rāma and at the same time finds out the strength of the enemy. Book VI, Yuddha Kāṇḍa or battle section, describes the great battle between Rāma and Rāvaṇa. Book VII, Uttara-Kāṇḍa or last section, contains numerous myths and legends. The book is quite authentic and the treatment of the subject matter is very elaborate; though many later writers took up this theme; they could not attain the heights which the Ādikavi Vālmīki had succeeded to achieve.

—Bijanbandhu Samajdar

Rasagangādhara with the Commentary Rasachandrika—by Jagannātha; Comm. by Kedāranātha Ojhā. 2 Parts. Varanasi, Sampurnananda Sanskrit Vishvavidyalaya, 1977 & 1981. xi+344 pp; 14+10+841 pp. (Sarasvatibhavan Granthamala Ed. by Bhāgiratha Prasāda Tripāṭhī, 112-113). Rs. 22; Rs. 60.

'Rasagangādhara' is a well-known work on Alaṁkara-Śastra, by Jagannātha. Originally appearing to have consisted of five chapters, it is at present available in an incomplete form. The present parts complete the first chapter and a part of the second. Nageśabhatta has written a commentary 'Rasagangadhara—Marma Prakaśa' on the text.

The book in two parts, carries the text in original with Sanskrit commentary by Pt. Kedara natha Ojha. The first Part includes the first chapter and a portion of the second and deals with the definition of Kavya its varieties and figures of speech. Part II continues with the rest of the second chapter comprising figures of speech.

In the Sanskrit commentary, the relevant views of the followers of different Schools of thought are assembled and evaluated by the author.

A Preface in Sanskrit, an index of subject-matter, an alphabetical index of verses and errata enhance the value of the volumes.

The work is a significant contribution to the Alaṁkara Śastra.

Recent Studies in Sanskrit and Indology: Prof. Jagannath Agrawal Felicitation Volume—Ed. by Dharmendra Kumar Gupta. Delhi, Ajanta Publications, 1982. xxvi+280 pp. List of Publications of Prof. Jagannath Agrawal. Rs. 130.

Recent Studies in Sanskrit and Indology is an anthology of learned essays on Sanskrit and Indological Topics contributed by eminent scholars, both Indian and foreign, and dedicated by his friends, associates and pupils to Prof. Jagannath Agrawal, a moving encyclopaedic of Sanskrit and Indic studies, in recognition of his rich and distinct contribution, both as a teacher and a scholar, to the field of Sanskrit and Indology. The articles included in this volume command, within this field, a wide range covering Vedic studies; Indian religion and philosophy, classical Sanskrit literature and poetics; and ancient Indian history, culture and archaeology. Though varying widely in theme, scope and treatment and also in presentation, these articles richly represent the latest trends in studies in the field of Sanskrit and Indology and faithfully reflect the quality of research now being carried on in its various furrows.

Sambhu Satakam—by V. Sundara Sarma. Hyderabad, The Author, 1982. xvi+24pp Rs. 4.

शिव की प्रशंसा में लिखे गए श्लोकों में विभिन्न विशेषणों से शिव की स्तुति की गई है। हिन्दु धर्म के अनुसार शिव या शम्भू ही इस सृष्टि के रचयिता व विनाशक हैं। अतः उस महान शाक्ति पुंज को उनकी महत्ता के अनुरूप ही चन्द्रचूड, शूलपाणि, त्रिभुवनेश्वर आदि से संबोधित किया गया है। आध्यात्मिक रुचि के व्यक्तियों के लिए एक अत्यंत उपयोगी पुस्तक है।

Sanskrit Drama in Performance—Ed. by Rachel Van M. Baumer and James R. Brandon. Honolulu, The University Press of Hawaii, 1981. xvi+318pp. Gloss. [ISBN 0-8248-0688-3]. $ 27.50.

"The present volume fills many gaps in our knowledge and examines, as well, the presentation of Sanskrit plays in our time, both in India and elsewhere. The papers it includes truly complement each other and touch upon all major aspects of

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performance in remarkable detail and with clarity. Its four parts (performance in ancient India, performance today, the theory of rasa, and resources for performance) bring together very useful information, observations and suggestions. It is not that the contents are entirely new, but the comprehensiveness, clarity and relevance with which they have been brought together give this volume an unusual strength. As a happy consequence of its sharp focus, the further questions raised in it are likely to receive attention and precise treatment."

--Ashok Aklujkar, University of British Columbia, in *Pacific Affairs*, Spring 1982.

CONTENTS

Preface-Rachel Van M. Baumer; Participants : International Conference on Sanskrit Drama in Performance; Introduction—James R. Brandon.

Part I. Performance in Ancient India: Sanskrit Drama in Performance—V. Raghavan; Dance or Movement Techniques of Sanskrit Theater—Kapila Vatsyayan. Part II. Performance Today : Suggestions for Directors of Sanskrit Plays—Farley Richmond; A Sanskrit Play in Performance. The Vision of Vasavadatta—Shanta Gandhi; Sanskrit Drama as an Aggregate of Model Situations—M. Christopher Byrski; The Vision of Vasavadatta: An Acting Version—Paul Cravath. Part III. The Theory of Rasa: Reflections on Some Aspects of the Theory of Rasa—Eliot Deutsch; Rasa as a Category of Literary criticism Edwin Gerow. Part IV. Resources for Performance: Ras Lila and the Sanskrit Drama—Darvis L. Swann; Producing Sanskrit Plays in the Tradition of Kutiyattam – Pragna Thakkar Enros. Selected Glossary; Contributors; Index.

Srimad Vālmīki Rāmāyaṇa—Tr. by N. Raghunathan. 3 Vols. Bangalore, Vighneswara Publishing House, 1981. Vol. I : Bala Kānda and Ayodhyā Kānda with Notes. xxxvi +452pp. Vol. II: Aranya Kānda, Kishkindhā Kānda and Sundara Kānda with Notes. x + 522pp. Vol. III: Yuddha Kānda and Uttara Kānda with Notes; with an Essay on the First and the Last Kāndas. xviii + 646 pp. Rs. 175 for the Set.

The Rāmāyaṇa is an immortal classic and the first great epic in the whole world. That is why its author, Vālmīki, it referred to as *Adikavi* (The first poet). It is a magnificent combination of philosophical thought and literary excellence. It propounds certain values and verities of life which have stood the test of time.

Vālmīki Rāmāyaṇa has inspired generations of humanity for nearly 5,000 years. Besides ordinary readers, many poets in almost every Indian language have drawn inspiration from this classic. It has proved to be an inexhaustible source not only of poetic inspiration but also moral sustenance. Parts of this epic have been dramatised by masterminds like Bhasa and Kalidasa.

Such a great epic has now been rendered into English by Shri N. Raghunathan, so that it may be read and enjoyed by a much larger circle of readers.

सुषमा —ले० गौरीप्रसाद झाला; सं० राजेन्द्र नागवटी। बम्बई प्रा० गौरीप्रसाद स्मारक समिति, १९८१। १०२ पृ०। रु० १०।

Prof. G. C. Jhala (born 26.4.1907; died 11.1.1972) who was a Professor of Sanskrit at St. Xavier's College, Bombay, was a renowned research scholar. He served the cause of Sanskrit Studies, teaching and research with singular devotion, dedication and distinction for a period extending over 40 years. He wrote on various Indological subjects in Gujarati, English and Sanskrit. His students, colleagues, friends and well-wishers deserve hearty congratulations for conceiving the idea of publishing the late Professor's writings laying scattered in various journals in book form.

The book under review covers his writings in Sanskrit. 28 articles published in different research journals, an informative preface, subject index and a list of books written by Prof. Jhala. The articles are arranged from the structure point of view—The first 20 articles are in poetic form set in different metres and cover varied themes like the Glory of Sanskrit, Saubhagyam, Perserverence, Bee, Behaviour, Feelings of Motherhood Sri Somanatha etc. The names of metres are mentioned at the beginning of the verses. The lucidity of the language is remarkable. The next two are translations from English poem 'stopping by

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woods on a Snowy Evening' by Robert Froster and the other is a translation from Gujarati poem 'Kanta' of Manishankar Ratna Bhatt. The third section is a collection of prose pieces on Pancatantra upama of Kalidasa and Bana's style in elegant Sanskrit. The fourth group is a bunch of three plays centring on the theme of Naciketas, Bhisma and a modern one 'Batudigvijayam'. The striking features of these plays are the flowness of the style and simplicity of the language.

A valuable publication.

Three Novels from Ancient India : Dandin's Dashakumāracharita, Subandhu's Vasavadattā, Bānabhatta's Kādambari, Abridged and Retold with Introductory Essay—by Vishwanath Narayana. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. 205 pp. Gloss. [ISBN 0-7069-1347-7]. Rs. 95.

Kadambari has a complicated structure ridden with flash-back and digressions. Yet it is a shortcoming readily forgiven when we think of Bānabhatta's brilliant art as a story-teller.

This romance is full of the finer and the more ennobling aspects of love. Bāna's sympathies are broad. He shows a profound understanding of human emotions, and especially of the joys and tribulations that spring from love.

Bānabhatta's fame rests on two works : Harshacharita, a laudatory account of his patron King Harshavardhana, and Kadambari. Bāna died in the middle of 7th century A.D.

A totally untraditional story, Dashakumāracharita or the Adventures of the ten Princes is unique in ancient Indian literature for its secular nature, freedom from didacticism and extraordinary style that is a fine combination of the high-flown and the colloquial. Humous enlivens the situations and events with which the story is bustling.

The heroes are pure adventurers. Some are even knaves, who quote scandals of gods and goddesses to justify their own deeds. However, they are all likeable characters. In this novel we have literature for pure pleasure.

Dandin whom most scholars place between the end of the 6th and the first half of the 7th century A.D. had the rare distinction of achieving equal renown as a critic and as a creative artist. His Kavyadarsha is recognised as one of the great classics of Sanskrit aesthetics.

The Vasavadatta has been denounced for its thin plot and weak characterisation, its wearisome alliterations and erotic descriptions which sometimes border on the salacious.

But it has received unstinted praise for the sheer technical mastery which the author displays. Subandhu shows an uncanny grasp of the sound-value of words, and his metaphors reveal an exceptionally rich poetic fancy. Vasavadatta is a veritable treasure-house of figures of speech.

Apart from the fact that he lived in the second half of the sixth and the early decades of the seventh century, practically nothing is known of Subandhu, the author of Vasavadatta. There is only one autobiographical reference in his work and even that is too ambiguous to be of any use to the historians.

तिलकमञ्जरीः एक समीक्षात्मक अध्ययन—ले० हरिनारायण दीक्षित। दिल्ली, भारतीय विद्या प्रकाशन, १९८२। xxii + ४६९ पृ०। रु० १००।

प्रस्तुत शोधग्रंथ में संस्कृत साहित्य के महान साहित्यकार धनपाल के भूले-बिसरे व्यक्तित्व तथा उनके द्वारा लिखी गई तिलकमञ्जरीकथा की कथानक, पात्र, भाव पक्ष, कलापक्ष आदि दृष्टियों से समीक्षा की गई है। शोधकर्ता ने अपने कथ्य को तथ्यात्मक रूप देने के लिए यत्र तत्र प्रभावशाली उदाहरण दिए हैं।

दो कथानकों के अमन्द प्रवाह, भाषा-शैली की भव्यता, भाव की सरसता तथा अलंकार व छंदों की खनक से युक्त प्राणवती रचना तिलकमञ्जरीकथा को जानने की इच्छा रखने वाले पाठकों को यह शोध ग्रंथ निराश नहीं करेगा। परिशिष्ट में धनपाल प्रणीत अन्य कृतियों का भी अतिसंक्षिप्त किन्तु समीक्षात्मक वर्णन है।

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Uttararāmacharita of Bhavabhūti—Ed. by M. R. Kale. Delhi, Motilal Banarsidass, 1982. Rs. 40 (Paper); Rs. 60 (Cloth).

The *Uttara-Rāma-Carita*, or *The Later Fortunes of Rāma* is the best production of Bhavabhūti in the dramatic literary art : *Uttare-Rāma-Carite Bhavabhūtir Viśiṣyate*. The play is excellent for its exhibition of pathos as the main sentiment though, according to Indian dramaturgy, the Erotic or the Heroic alone should dominate in a play. The play produces a tender and sympathetic impression upon the mind of the reader and the spactator who is moved to tears to hear or witness the lamentations of Rāma, Sītā, Janaka and other dignified personages suffering under the blows of destiny. The play begins with the banishment of Sītā and ends with her restoration to her husband Rāma, together with her two sons born after banishment and reared in the wilderness by the sage Vālmīki. The scene in which their meeting with their father Rāma is described reaches a high degree of poetic merit.

The present edition of this work is the most authoritative one. It contains the commentary of Vīrarāghava, the famous commentaror on the play.

SCULPTURE

Bronzes from Bangladesh : A Study of Buddhist Images from District Chittagong—by Debala Mitra. Delhi, Agam Kala Prakashan, 1982. xv +128 pp. + 95 pl. Gloss. Rs. 300.

Dr. (Mrs.) Debala Mitra opens in her books *Bronzes from Bangladesh : A Study of Buddhist images from District Chittagong* yet another new vista in the history of metal sculpture of the Indo-Bangladesh subcontinent. For the first time she brings Chittagong to limelight as an important centre of Buddhist art. The cumulative evidence of her study proves the existence of a distinctive local school with an identity of its own in the sphere of metal sculpture; at the same time, here is a tradition which by no means is cut off from the mainstream of the artistic tradition of the subcontinent.

Cult of Desire : An Interpretation of Erotic Sculpture of India—by Kanwar Lal. 3rd Edn. Delhi, Vikrant Press, 1982. vi + 99 pp. + 98pl. Biblio. Gloss. Rs. 120·

Because of its very uniqueness Indian Erotic Sculpture has occasioned much curiosity and given rise to heated controversy. Light and understanding are, however, sadly absent in most discussions on the theme. The Cult of Desire is a cool and objective interpretation which sets at rest the many doubts and questions on the subject. The author brings out admirably the purpose and philosophy underlying the incredibly obvious poses of erotica portrayed with so much of beauty and boldness on numberless temples during the last fifteen hundred years and more.

This beautifully written story of the powerful Pan-Indian movement, which blossomed into countless immortal expressions of the erotic, is illustrated with choice specimens of this inimitable art collected from all over the country, and about twenty-five places find representation between the covers of the book. The plates given an excellent idea of the amazing variety of sexual postures and orgies, the various asanas and stages of the love-play, bliss of the lovers, immortally carved out in stone.

The book should prove of immense interest and value to scholars of Indian art and Indology, and research students of medical and social sciences.

The Divine Dancer—by S. V. Chamu. Mysore, Astanga Yoga Vijnana Mandrim, 1982. xii + 196pp. Rs. 15 (Ordinary); Rs. 25 (Cloth).

This monograph enshrines the researches made by Shri Ranga Guru into the inner meaning of the world-famous sculpture of Nataraja. Dr. S.V. Chamu who was intimately associated with him from his boyhood has made an attempt to recapitulate what he had learnt from his Guru.

There are two parts of the book. In the first is discussed the Shaivism as found in the Vedas, the Upanishads, the Mahabharata and the Agamas. In the second efforts have been made to interpret the image of Nataraja. It is a scholarly work, presented in a popular form keeping in view the

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the importance of Lord Shiva as a Dancer par excellence who is worshipped only in the South Indian temples, though the image of this deity are found in other parts of India too. It is a good work and full of devotion. Readers will find it very interesting.

Early Sculptures of Nepal—by Lain S. Bangdel. Delhi, Vikas Publishing House Pvt. Ltd., 1982. xii+260pp.+156pp.+59 Fig. Biblio. (ISBN 0-7069-1436-8]. Rs. 295.

Until a few dacades ago, the Kingdom of Nepal was virtually isolated and cut off from the rest of the world. As a result the art of Nepal was the least explored of the Asian art traditions.

A fresh look and persistent research, as embodied in this book, leave no doubt that the art of Nepal has its own personality and a history which can be traced from the first century A.D., with a continuous record of steady growth and high achievement to its credit, down to the tenth century A.D.

One of the main features of this book is the discovery of a number of ancient sculptures in the valley of Kathmandu, hitherto unknown to scholars. These early images have never been properly identified or discussed in print.

This book concentrates upon the early development of the sculptural art of Nepal beginning from the 1st Century A.D. through the second half of the 5th Century A.D. which has, until now, been regarded as the dark period in the history of Nepalese art. The newly discovered material included in this book undoubtedly opens a new chapter in the early art tradition of Nepal.

While evaluating the early Nepalese sculptures, the author has drawn parallels with Indian sculpture, in particular, the Kushana art of Mathura, and has made a careful comparison with their counterparts in India.

Hindu Religion and Iconology according to the Tantrasara—by Pratapaditya Pal. Los Angeles, Vichitra Press, 1981. ix+156pp. Biblio. (Tantric Tradition. 1). [ISBN 0-941582-00-0] Rs. 96

The Tantrasara of Krishnananda Agamavagisa, who lived in Navadvipa in the 16th century, has remained one of the most authoritative compendia of Hindu religion and rituals, particularly in Bengal. Yet the text is almost unknown to scholars of Indian religious history because of its inaccessibility. This study of the Tantrasara therefore is the first of its kind in the English language and is the first of a series of studies on the Tantras which form the basis of today's Hinduism. The purpose of the series is to provide readers with the basic material for a proper understanding of the tantric tradition which is much misunderstood.

CONTENTS

Editor's Remarks; Preface; Introduction; Chapter One—The Goddesses; Chapter Two—Ten Mahavidyas; Chapter Three—Saiva Iconography; Chapter Four—Vaishnava Iconography; Chapter Five—Other Gods; Appendix 1; Appendix 2; List of Illustrations; Bibliography; Index; Plates.

Life of Buddha in Indian Sculpture (Ashta-Maha-Pratiharya): An Iconological Analysis—by Ratan Parimoo. Delhi, Kanak Publications, 1982. 140pp.+122pl. Biblio., Append., Gloss. Rs. 150.

Detailed accounts of the life of Buddha have survived from the vast Buddhistic canonical literature. So have also survived the depictions of the episodes of the Buddha consistently found in Indian sculptural reliefs. Eight principal miraculous events termed as ashta-maha-pratiharya, together with the abhinishkramana, that is episodes from the birth to the parinirvana of Buddha, have been portrayed in various sculptural monuments by the Indian artists for over a thousand years, from the second century B.C. onwards.

This study deals with a comparative analysis of the textual descriptions and the sculptural versions. The sculptures covered are from such diverse sites as Bharhut, Sanchi, Ganghara, Mathura, Sarnath, Amaravati, Ajanta, Nalanda, etc. The author has extensively discussed the narrative character of the reliefs and established how the artists' mind functions independently of the literary texts when it concerns the visual representations of the episodes. Such a study dealing with the development of narrative and

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the content of art objects, is known as iconology. The author has arrived at a very significant conclusion that iconography is the result of the process of summarization of the narrative, thus much light is thrown on the origin of Buddhist inconography.

Shri Shatrunjay Giriraj Darshan in Sculptures and Architecture—by Kanchansagarsuri. Kapadwanj, Aagamoddharak Granthamala, 1982. xiv+116pp.+134pl. (Shree Aagamoddharak Granthmala. 59). Rs. 180.

Mt. Shatrunjay situated in the eastern part of Saurashtra ranks as are of the most sacred sites for the Jains. It is popularly regarded to be the most outstanding Jain place of pilgrimage in Gujarat. The Present Volume introduces Mt. Shatrunjay along with its temple city which consists of nine groups of temples surrounded by a security wall each. The book which was originally written in Gujarat is an English verse of the same. All the photographs of the original text are included with additional information which beautifies the book. About 500 inscriptions in Devanagri characters are also included in the book. The work is valuable not only from the historical and archaeological point of view but will also prove to be interesting on account of its unique appeal to the modern mind towards the significance of Shri Shatrunjay.

Vastusutra Upanisad : The Essence of Form in Sacred Art (Sanskrit Text, English Translation & Notes)—by Alice Boners and Others. Delhi, Motilal Banarsidass, 1982. xxii+192pp. Gloss., Abbrev., Illus. [ISBN 0-89581-964-3]. Rs. 150.

Few of the known Silpasastras or texts on art and iconography or architecture deal with the fundamental principles of form and with the symbolism underlying the composition of images, since they are mostly descriptive in nature and more concerned with technical details of measurement and proportion than with the inner meaning of sacred art. The Vastusutra Upanisad is the first known text on image-making in the category of an Upanisad, ascribed to Pippalada, the Rsi of the Prasna Upanisad. It has been edited and translated for the first time, and provided with notes which elucidate the meaning of this concise text. A Glossary giving the technical meaning of the terms used in this text is also added.

Six subjects are dealt with in the six chapters, namely stones, compositional diagram, carving disposition of the parts of the image, the basic emotions connected with images, and the total composition of the image panel. The text deals with the basic symbolism of the compositional diagram which is underlying any image or panel, the micro-macrocosmic correspondences in sacred images, the derivation of the original anthropomorphic image from the symbolic pillar of sacrifice and the application of aesthetic experience of rasa and bhava to image-making. The metaphysical question of the origin of form and its importance for the attainment of spiritual realization or moksa is very central to this text.

The book throws new light on the basic conceptions and practice underlying sacred art. It shows that the principles are not limited to Indian art alone, they have universal significance.

SIKHISM

आदि श्री गुरू ग्रंथ साहिब—अनु० मनमोहन सहगल, लिप्यन्तरण नन्दकुमार अवस्थी। ४ भाग। लखनऊ, भुवन वाणी ट्रस्ट, १९७८। भाग १: ९६७ पृ०; रु० ४०; भाग २ : ९९२ पृ०: रु० ५०; भाग ३ : ९६४ पृ०; रु० ५०; भाग ४ ८०० पृ० रु० ५०।

श्री गुरू ग्रंथ साहिब के हिन्दी अनुवाद की यह चौथी एवं अन्तिम जिल्द है। गुरू ग्रंथ साहिब मध्यकालीन चेतना का ऐसा समग्र ग्रंथ है जिसमें समाज को निर्भीक निर्वैर एवं समन्वित बनाने का परोक्ष स्वर आद्यत झंकृत होता है। आज के भौतिक युग में गुरू ग्रंथ साहब के निर्वैर और वसुधैव कुटुम्बकम् का आदर्श मानव जाति के लिए शांति का संदेश सिद्ध हो सकता है।

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Glimpses of Sikhism and Sikhs—by Sher Singh 'Sher'. Delhi, Metropolitan Book Co. (P) Ltd., 1982. xiv +313 +10 pp. Biblio. Rs. 200.

The Book in your hands, is a fruit of multidiscipline approach of the author to various aspects of the subjects. This is the first work of its kind in Indian theology. Sociology and history, or specifically speaking in the field of Social science particularly related to Sikh religion and its followers. The author has vastly studied all faiths and respects them. He has rightly illuminated the unique position of the Sikh Bible regarding its universality, authenticity and its being the common heritage of humanity, in a word in this book, he has thrown light on history, scripturology, hagiology, musicology and education. The chapter, the Cancer of Caste in Sikh Society, is a very courageous and logical explanation of this anti-human practice in our society. In the last part of the book he has given the account of some youngsters of Sikh history who inspire the reader to higher attitude of life of the domain of fearless spirituality and heroic self-sacrifice for higher and noble ideals and principles. As Dr. Mohan Singh Diwana, the scholar of international renown has aptly written, it is really the solid expositional and historical contribution to Indian Heritage.

Guru Tegh Bahadur—by Harbans Singh. New Delhi, Sterling Publishers Pvt. Ltd., 1982. vi+ 148 pp. Chronology Rs. 40.

Guru Tegh Bahadur, prophet and martyr, is revered as the Ninth Guru or Revealer of the Sikh faith. His life and message have simultaneously a wide universal meaning. It is a fact of history that he made the supreme sacrifice to uphold human dignity and freedom. Like his martyrdom, his person is unique in the history of mankind. His life was a model of humility and sanctity. He uttered poetry of eternal truth and beauty. His virtuous soul had a core of firm strength. At a critical moment in our history, he became the voice of the suffering humanity.

The martyrdom of Guru Tegh Bahadur was an event which changed the course of history in Northern India. It was only befitting that such a momentous happening should be made part of the national memory of Indian people. One opportunity came in 1975 when the third centenary of the Guru's martyrdom was observed. A number of book were called forth by the event. A very substantive addition now is Professor Harbans Singh's book. By his keen historical conscience and elegance of style of writing, Harbans Singh has by now emerged as by far the most significant writer on the history and culture of the Sikh people. Among his other books, his biograpies of Guru Nanak and Guru Gobind Singh are acknowledged as work of high literary excellence.

History of the Sikhs—by Hari Ram Gupta. Vol. IV : The Sikh Commonwealth or Rise and Fall of Sikh Misls. New Delhi, Munshiram Manoharlal Publishers Pvt., Ltd. 1982. xii+568 pp. Biblio. Rs. 180.

History of the Sikhs is planned as a seven volume survey dealing with all aspects, religious, philosophical, political, military, social, economic and cultural, and the contribution of Sikhism to world civilization, in particular to human rights principles of liberty, equality and fraternity, and to the creed of democracy and secularism. The aim is to present a comprehensive view of the rise, growth and development of Sikh thought and action almost in every direction. The whole series is based on original contemporary sources in English, Gurmukhi Marathi, Persian and Urdu known to exist in India and abroad.

This fourth volume deals with the rise and fall of Sikh Misls. In Sikh history this term was first used by Guru Govind Singh in the battle of Bhangani in 1688, when he organised his forces into eleven Misls. Banda Bahadur adopted the same organisation of eleven divisions in the battle of Sarhind in May, 1710. In 1734 Nawab Kapur Singh divided the Khalsa into Buddha Dal and Taruna Dal, both comprising eleven groups. This division was permanently adopted at the formation of Dal Khalsa in 1748.

Philosophical Foundations of the Sikh Value System — by Santokh Singh. New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd; 1982. xii+132 pp. Rs. 45.

The present Volume is a systematised and

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organised approach into a hierarch, thereby evolving a Sikh Value System. Its every aspect has been elucidated by giving quotations from the Sikh scriptures. The book throws a flood of light on the conception of values and covers various aspects of it.

Explaining the epistemological dimension of the theory of value generally and the Sikh values particularly, the author has made clear the Guru's views on metaphysics and relationship of jiva with the ultimate reality and phenomenal world. Expounding that the Sikh value system is of the nature axiological absolutism in which the ultimate value, God is the basis of all other values—the pathways for attainment of him, the author analyses the significant concepts of Nam, Gurshabad, Gurmantra and Namyoga. The book culminate with a note that the values are operative in the Sikh way of life and Sikh social institutions.

SOCIOLOGY

Caste System: Myth, Reality, Challenge—by Sachchidanand Sinha, New Delhi, Intellectual Publishing House, 1982. ix+236 pp. Rs. 100.

The caste system has created India's most intractable problems. This book is an in-depth study of the system. It is unique in exploring the system not in isolation but as part of the general pattern of behaviour when human groups interact. Viewed thus the persistence of caste antagonism appears as a manifestation of the global tendency towards group parochialism. But caste system has also its peculiar which are related to the special circumstances in which it developed. After examining the various theories of its origin the composite nature of the system is emphasised; where three main strands cluster to create the present features of the system. According to the study most of the castes are transformed tribes which have been integrated in a hierarchic order. The position of a tribe occupies in the caste hierarchy reflects its secular power at a previous period. With numerous instances it is shown that the people who claim to be Kshatriya or Brahmana today could be scions of those tribes and castes who today occupy the bottom layers of society.

Conception of Punishment in Early Indian Literature—by Terene P. Day. Ontario, Canadian Corporation for Studies in Religion, 1982. 328 pp. [ISBN 0-91982-15-5].

Early textual sources of the vast body of Dharmasastra literature of India on religion, law, and morality contain numerous statements that present or imply an undefined conception of punishment. Yet nowhere is this conception formally defined, as if knowledge of its nature and structure were generally known.

In this "first-ever" attempt to provide a definition of the conception and to recover its ideational infrastructure, the author has drawn on these sources to reconstruct the theoretical backgrounds of its distinctive metaphysical, religious, juridical, social, and moral components. He shows that the conception is "the totality of correction principles, powers, agents, processes, and operations through which acts contrary to the Universal Order are counteracted and compensated."

The volume contains extensive documentation, a glossary of Sanskrit terms, a selected bibliography and index.

Hair Styles in Ancient Indian Art—by K. Krishna Murthy. Delhi, Sundeep Prakashan, 1982. xii +108 pp.+xxvii pl. Biblio. Gloss. Rs. 150.

The present book is an outcome of an exclusive study of different varieties of hair-styles as reflected in the early Indian art. The study of the coiffures, conditioned as these are by the aesthetic consciousness of the people and the leisure with which they pursued the pleasures of life, cannot but be of great sociological importance.

The author has examined the sculptures of Barhut, Sanchi, Amaravati, Gandhara, Nagarjunakonda and Mathura and also the murals of Ajanta which impeccably portray varieties of hair-styles dence available through the sculputres has been corroborated with the help of the literary data.

Written in simple and lucid style, the vivification of hair-styles is meticulous. The coverage from second century B.C. to 6th/7th century A.D. records all trends and tendencies in fashion and styles. The book is of great value to the student of

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art-history; and for the common reader its fascination lies in the intense human and cultural interest that the subject inevitably generates.

Hindus of the Himalayas: Ethnography and Change —by Gerald D. Berreman Rev. Edn. Berkeley, University of California Press, 1972. lvii + 440 pp. Biblio. $ 7.95.

This second edition of *Hindus of the Himalayas* contains two new features that should enhance the interest and value of the book. An introductory chapter, "Behind Many Maska: Enthnography and Impression Management in a Himalayan Village" (Previously published elsewhere) provides a forth-right description of the process including problems that the author faced and that other anthropologists frequently encounter in the field. A new concluding chapter "Sirkanda Ten Years Later", reports recent changes in the village, to which the author returned in 1968-69, a decade after completing his initial field work. This chapter gives special attention to a village "miracle-worker" who emerged during that decade.

"Invaluable for its vivid picture of the life of *Paharis*—the people of the lower Himalayas"—Social Welfare (Bombay).

"For the person seriously interested in India, Indian people, or Indian administrative problems, Hindus of the Himalayas is an absolute necessity."

Memorial Stones: A Study of their Origin, Significance and Variety—Ed. S. Settar and Gunther D. Sontheimer. Dharwad, Institute of Indian Art History, Karnatak University, 1982. 393pp. + 43 pl. (I. A. H. Series. 2) (South Asian Studies xi/11). Rs. 175.

This first comprehensive of the memorial stones of India tries to focus attention on the vast archaeological and literary wealth of the country and on the salient features of the cult-practices prevalent in the past and in the present. The inquiry extends from Kerala to Himachal Pradesh; from the Buddhist practices of the 2-3rd cent. A.D. to the contemporary customs among Gujarat tribes. Besides studying the sacred literature in Sanskrit and the classical literature in two of the most ancient regional languages (Tamil and Knnnada) of the country, an attempt has been made here to explore folk-literature, and to find the relevance between the theory and practice of the hero-cult. The origin, regional variety and the socio-economic significance attached to the memorial stones are also examined, though the body of source material is limited to the field work done by or available to individual scholars. All these we presume, would at least serve as an introduction to a more comprehensive understanding of this source material in the years to come.

Nūpura : The Anklet in Indian Literature and Art —by S. P. Tewari. Delhi, Agam Kala Prakashan 1982. 120 pp. + xxxvi pl. Append. Rs. 120.

The theme of the present work is a welcome contribution to this aspect. Here, for the first time, both literature and art have been dealt with side by side while ascertaining the antiquity and the usage of nūpura—the anklet, as an ornament. The contribution of the present work is also important in the fact that it considers for the first time all the synonyms of the nūpura as an ornament, either, referred to in the works of classical Sanskrit literature or as prevalent now in the indigeneous tongues or dialects. Apart from the stereotyped studies, the work, very clearly points out the insufficiency of the English language, which invariably translated every variety of nūpura as an anklet only. The superb treatment of such a small theme like nūpura as an ornament itself speaks for the highly specialized nature of this work.

Social Inequality : Features, Forms and Functions —by Rajendra Pandey. Lucknow, Anuj Publications, 1982. vii + 317 pp. Append., Epil. Rs. 95.

This work, which is a result of extensive research, brings together various materials on the features, forms and functions of social inequality. It has tried to document every proposition that is stated and every assertion that is made, which between them, build up a comprehensive and realistic picture of the subject.

The book begins with the examination of the nature of prevailing dialogue and debate on two

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opposed concepts of equality vs. inequality and brings out some general reflections on social inequality, its universality and origin, its indispensability and ineliminability, its problems and meaning, and its form and dimensions.

The book, harps on the discussion of the theories built around the perspective with which societies encourage social inequality by stratifying their members and follow different practical policies. They way social inequality varies from society to society is the crux of the matter and, therefore, the principal types of social inequality are discussed in detail, main focuss being on the five principal types of the system of inequality: slavery, estate, caste, class and modern stratification in advanced industrial society.

It is one thing to consider the stable aspects of inequality and it is quite another thing to find out exactly how they come out. The study, therefore, takes on the study of mobility on three interrelated aspects of social mobility-sources, patterns and consequences.

The implications of social stratification in relation to individual and society have been discussed giving a fresh look at issues involved in social stratification in the Epilogue.

Sociology of Names and Nicknames of India with Special Reference to Kashmir—by R. K. Koul. Srinagar, Utpal Publications, 1982. xii + 170 pp. Ref. Rs. 75.

Study of India names it full of fascination for a zealous investigator. The convention of bestowing names in India has its roots in remote past. Its study is inextricably confused by considerations of race and caste.

The institution of surnames, though a later addition to Indian names is a panorama of fascination as well as complications.

Nicknames in India in general, and in Kashmir in particular, have been developed and nourished to their possible ends. Present Kashmir surnames are almost cent per cent specimen of Nicknames. Though, often they are, repulsive and abnoxious, yet their utility as individualising elements and marks of identification cannot be ignored.

Some Aspects of State and Society under Ranjit Singh—by Fauja Singh. New Delhi, Master Publications, 1982. v + 439 pp. Biblio. Append. Rs. 150.

The present work, however, adds a new dimension to the existing studies on the subject. Bulk of the ground by it is new, and many of the aspects have been dealt with for the first time. Even where old themes have been taken, they have been viewed and examined from new angles. In the production of this book all known sources available in Persian, English, Punjabi and Hindi have been utilized. Some these sources have practically remained untapped hitherto.

The book sheds considerable fresh light on the nature of the state and society under Ranjit Singh. It offers some new insights which the author hopes will help the readers to form new assessments of the Maharaja's work as the ruler of the Punjab.

Structure and Cognition : Aspects of Hindu Caste and Ritual—by Veena Das. 2nd Edn. New Delhi, Oxford University Press, 1982. xii + 171 pp. Biblio., Epil., Append. Rs. 70.

Sociological analysis of Hindu caste and ritual has hitherto been confined to the empirical study of local communities. In this work the author adds a new dimension to such analysis by basing her data on an examination of selected myths in Puranic and Sutra literature, in particular the Dharmaranya Purana the Grihya Sutra, going thereby to the sources of the ideology that have given local communities their particular shape and character.

This original approach, bringing the gulf that divides Indology from Sociology, resolves many questions that had previously defied definitely direction. It also charts a fruitful alternative direction for future sociological inquiry

Way of Life, King Householder, Renouncer: Essays in Honour of Louis Dumont—Ed. by T. N. Madan. New Delhi, Vikas Publishing House Pvt. Ltd., 1982. x + 434 pp. Biblio., Epil. [ISBN 0-7069-1843-6]. Rs. 150.

Acknowledged as one of the outstanding anthropologists of our time, Professor Louis

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Dumont's intellectual interests, shaped by the French School of Sociology and British social anthropology have been wide in scope and cross-civilisational in perspective. He has sought to establish a dialogue between Indian and Western civilisations in the firm belief that such comparative studies must, ultimately, constitute the best guarantee we have of arriving at a genuine sociological understanding of mankind as a whole.

Whereas Professor Dumont's published work touches three continents, the present volume brings together essays dealing with an important aspect of the ideological foundations of Indic civilisations-namely the notion of the good life or 'purusartha'. Contributed by 17 scholars from Britain, France, Holland, India and the USA, they are offered as a tribute to Professor Dumont on the occasion of his seventieth birthday. They deal specifically with the Brahmanical ideologies of Kingship, householdership and renunciation.

SUFISM

Amir Khusrau as a Genius—by Syed Sabahuddin Abdur Rahman. Delhi, Idarah-i Adabiyat-i Delli, 1982. 125 pp. Rs. 50

Amir Khusrau as a man was one of the noblest soul born in India. As a courtier he was liked and respected all the sterling qualities which Islamic Sufism required in its protagonist. As poet he not only outrivalled his contemporaries, but excelled even some of the most Versatile masters of Persian poetry in the past. As a prose writer he had his own style and diction which could not be imitated by others. As a citizen he is styled as prince patriot of his motherland and as a secularist he should be given the proud right to claim himself to be the foremost pioneer and torch bearer of secularism in his memory shall ever be cherished as a precious treasure in the history of classical music of India.

Islamic Mysticism: Sufism—by T. C. Rastogi. New Delhi, Sterling Publishers Pvt. Ltd., 1982. vi + 126 pp. Biblio. Rs. 60

This is the first systematized indepth study of Sufism which over the centuries by liberal and generous interlacing and coalescing with religious experiences of other religions repecially those of Hinduism,Christianity, Judalism and Neo-Platonic speculation evolved into a live and massive force. The term Sufi,the study proves beyond any shadow of doubt, has nothing to do with the Arabic word suf (wool); it is derived either from the Greek word sophia (wisdom) or Hebrew's en sof (endless and infinite) or both sophia and en sof. The work proceeds to probe Sufi mores and modes with regard to the Sufi preceptors (Murshids) and seeker's (saliks), initiation into an order, guidelines and such other details as have hitherto remained in the background. Hindu influences which permeated the Sufi speculation and practices have been for the first time studied in detail and the parallels brought to light.

All the Sufi orders have come in for close study with requisite details of the founders and their ramifications, especially concentrating on the most popular orders—Chistiyah, Qadiriyya, Subrawardiyya, Naqshbandia. The book is, therefore, a signpost pointing to and exploring the terra incognito of the Sufi Intuitive supra-consciousness and socio-psychological intellectuality. Islamic Mysticism : Sufism is definitely a positive contribution to scholarship on the subject.

Quranic Sufim—by Mir Valiuddin. 2nd Rev. Edn. Delhi, Motilal Banarsidass. 1981. vi +216 pp. Rs. 60.

Sufism or Islamic mysticism is recognised by all as a process of spiritual culture that inevitably leads to spiritual tranquillity. Its earliest manifestation is understood to be a way of living, in the presence of God, according to the thought and conduct of the Prophet. Its primary aim was to transform evey spiritual experience of the individual into an urge for the spiritual perfection of human society at large. *The Quranic Sufism* attempts successfully at a study of the Sufis and their sincere and zealous endeavours to keep the original way of thought and living.

Introducing the subject with the definition of Sufism (i) author elucidates what worship is in Islam (ii); establishes the transcendence and Immanence of the Almighty (iii), and unveils the

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descent of the Absolute (iv) Discussing Self-Determinism (v) and Good and Evil (vi) in the light of Sufi ideology and practices, he reaches Divine Presence as stable Inward and Outward experience (vii) He presents this mystic heritage of Islam clearly through the words of the prectical Sufis and shows the contribution of Quran to Mysticism.

TAMIL LITERATURE

God Far, God Near: An Interpretation of the Thought of Nammālvār—by R. D. Kaylor and K. K. A Venkatachari. Bombay, Ananthacharya Indological Research Institute, 1981. 116 pp. (Ananthacharya Indological Research Institute Series. 5 (Suppl.). Rs. 40.

This book is an attempt made by two scholars. who were in India for studying the thoughts of Nammālvār, as expounded in his "Tiruvaymoli". The translations of the Tamil poet's hymns have been given in prose by the authors, because it was not possible for them to translate the same in English poetry. But they have tried to provide access to the thoughts underlying the poetry. Nammālvār's (whose other names were Maran Satakopa and Parankusa) interest in God may best be described as 'realigious' nature, than 'Philosophical'. He has no arguments for his assertions about the nature of God. He derives his conceptions of God from his religious experience of God's presence, and not primarily from a philosophical system or from his own rational activity.

It is a good book which will prove of value to those who are interested in the poems of the saints of Srivaisnava tradition.

THEATRE

Krishna Theatre in India—by M. L. Varadpande. New Delhi, Abhinav Publications, 1982. 12+ 145 pp.+98 pl. [ISBN 0 - 391 - 02410 - 9]. Rs. 325.

The impact of Krishna cult on Indian art, literature and culture is stupendous. Krishna worship includes music, dance, drama which delights him most. Bhasa describes him as Sutradhar, string-holder, of drama of life that is being enacted in all the three worlds. Bhagavata Purana eulogise him as Natavar, supreme actor, and enjoins the devotees to offer him theatricals on festive occasions. Inscriptions speak of the tradition of enacting plays in the Krishna temples.

The tradition still continues as river Yamuna, on whose bank Krishna performed Ras dance, continues to flow.

All over India plays based on Krishna theme are enacted. Indian classical dance forms take delight in depicting Radha-Krishna love lore. The Ras Leela of Vraj, Ankia Nat of Assam, Kala of Goa and Maharashtra, Krishna Attam of Kerala, Ras of Manipur, Odissi of Odissa, Kathak of Uttar Pradesh are some of the traditional drama and dance forms that depict Krishna lore. Many Krishna plays are there in the repertory of Kathakali, Yakshagana, Kuchipudi, Tamasha and many other folk and traditional theatrical forms of India. In fact some scholars believe that Indian theatre itself has originated from the cult of Krishna that flourished in Surasena region.

This most colourful theatrical saga full of poetry, dance and music is narrated in the book by eminent scholar Shri M. L. Varadpande in a most attractive manner. In a style picturesque and lucid the author tells us how the dark-hued Krishna danced with milkmaids fair as champak flower on the bank of Yamuna and how the Indian traditional theatre and dance forms recreated this romance on the stage. The spectacular rainbow of delightful romance of Krishna's eventful life as soon an Indian stage is charmingly revealed to the readers through the pages of this profusely illustrated book of infinite charm.

It is a sheer joy to read it.

नाटक और रंगमंच —ले० सीताराम झा 'श्याम'। पटना, बिहार-राष्ट्रभाषा-परिषद्, १९८२। ण+२८९ पृ० ग्रंथसूचि, चित्र। रु० ३५।

इस पुस्तक में नाटक और रंगमंच संबंधी प्रश्नों को उठाया गया है। नाटक को लेकर जहां उसके अर्थ, तत्व एवं भेदों की विषद विवेचना की गई है वहीं रंगमंच के संदर्भ में उसके स्वरूप, विभिन्न भेद,

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पाश्चात्य व हिन्दी रंगमंच का संक्षिप्त परिचय रंग-मंच संबंधी कठिनाईयां आदि प्रश्नों को उठाया गया है। नाटक और रंगमचं संबंधी इतना विस्तृत एवं सारगर्भित विवेचन एक ही स्थान पर उपलब्ध होने से साहित्य के विद्यार्थियों एवं नाट्य प्रेमियों को अत्यंत लाभ पहुंचेगा।

TIBETOLOGY

Biography of Atiśa and His Disciple Hbrom-Ston. Old Tashilhunps Edn.—Ed. by Lokesh Chandra. 2 Vols. New Delhi, International Academy of Indian Culture, 1982. (Śata-Piṭaka Series: Indo-Asian Literatures. 309-10). Vol. I: 729 pp. Rs. 300; Vol. II: 661 pp. Rs. 150.

This biographical text by Rin-chen-Pa'i is published under Śatapiṭaka Series. Vol. No. 309. Like Indian ancient tradition, the text follows the method of 'Maṇgalācaraṇa'. The date of author is not available. The book consists of three parts. Each part vividly discusses the different aspects of Atiśā's life. Part I contains the early life of Atiśā, viz., childhood, education through wandering here and there to study Tantrik and different Mahāyānist doctrines. He spent three years to finish a course of mental training. Part II deals with Atiśā's visit to Afghanistan on the West and Burma on the East. He gained a varied experience during this time. He joined the monkhood. He filled the High Priest's office at the Vikramaśilā monastery. His reputation for learning had spread far away. The most appealing point to me is Atiśa's visit to Tibet in 1039 A.D. Part III describes Atiśa's visit to Tibet and his sermon based on the Kālacakra system. Author throws light on the initiations of Ḥbrom-Ston and persuasion of Atiśa to visit Lhāsā. Tibet practices and propagates fine Mahā-yāna teaching. This type of teaching establishes the origin of Bodhicitta in one's mind. Atiśa, a pro-phet and wise scholar, teaches this theory. Ḥdrom-Ston, his most intimate disciple and the chief of all, expounded carefully the doctrines of an new sect known as Kadam-Pā. This part points out Mahāpaṇḍita Gishe-ten-pā's elucidation about the works of Atiśa in an elaborate way. The editor prefixed an excellent and perspicous introduction to expound this biography in a brief way. In this way, this biography is very excellent and exists universal fame.

--Bijanbandhu Samajdar

Collected Works of Dalai Lama XIII reproduced by Lokesh Chandra from the Collection of Prof. Raghuvira. Vol. 7. New Delhi, International Academy of Indian Culture, 1982. 652 pp. (Śata-Piṭaka Series: Indo-Asian Literatures. 288a). Rs. 300.

This book of Champā-Gyatso and Lo-tshan Thug is published under Śatapiṭaka Series—Vol. No. 288a. It deals with some valuable aspects of the thirteenth Dalai-Thub-ten-Gyatso in the trip to Mongolia for the propagation of Buddhism. The book consists of three parts. Part I describes his arrival into Mongolia from China and his coro-nation. He came to Mongolia at the age of thirty-one in the year of Fire-horse from China by invitation of Hong-Thei-Hu, the-then queen of Mongolia. Part II provides a faithful report on his visit to different monasteries and his meet with various scholars. It includes his discussion on philosophical problems with some scholars there. Part III elucidates the propagation of Buddhism in Tibet and expounds the philoso-phical and mystical doctrines of Lamaism. In this way the book fulfils the long standing requirements of scholars and general readers who want to study Tibetan Buddhism and Lamaism together.

—Bijanbandhu Samajdar

Collected Works of Jaya Paṇḍita Blo-Bzaṅ-Hphrin-Las reproduced by Lokesh Chandra from the Collection of Prof. Raghuvira. 4 Vols. New Delhi, International Academy of Indian Culture; 1984. Vol. I : 594 pp.; Vol. II : 630 pp.; Vol. III : 638 pp; Vol. IV 606 pp (Śata-Piṭaka Series: Indo-Asian Literatures 278-281). Rs. 1200 for 4 Vols.

The book of Blo-Bzaṅ-Hphrin-Las is published under Śatapiṭaka Series—Vol. No. 278. It deals with the mystic concepts of tantra, important aspects of the relief from different diseases by tantric way, some philosophical and historical items on Tibet. The book consists of three parts.

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I describes his arrival in Tibet from Mongolia and his coronation. He came to Tibet during the period of the fifth Dalai-Lama and met him in the Potala palace. Part II provides a faithful report on the study of various subjects in Tibet. He learnt Tantra from Paṇḍita Mahāratna So nam-Grags-Pa, philosophy of Nāgārjuna from other Tibetan scholars. Part III expounds the theory of the treatment of different diseases by Tantric method and elaborates his scholastic view on the history of Tibet. The beauty of the book lies in the fact that it approaches the subject in a step by step manner giving adequate doses of philosophy and mysticism at every step. It would certainly be of interest to all philosophers, historians and tantric scholars particularly on Tibet.

—Bijanbandhu Samajdar

Songs of Spiritual Change—by Gyalwa Kalzang Gyatso; The Seventh Dalai Lama; Tr. by Glenn H. Mullin. Ithaca, Gabriel/Snow Lion, 1982. 205 pp. [ISBN 0-937938-07-6] $ 9.95.

Kalzang Gyatso, the Seventh Dalai Lama, was born in 1708 in Litang, East Tibet. Recognized in childhood as the reincarnation of the Sixth Dalai Lama, he received his spiritual education from the greatest lamas of his time, including the Third Panchen Lama. The perfection of his understanding and the sublimity of his meditative experience were such that even today many Tibetans think of him as the greatest of the early Dalai Lamas.

In addition to his well-known commentaries on the Tantras, the Seventh Dalai Lama wrote more than a thousand mystical poems and prayers. Uniquely Tibetan, his inspired teachings combine aspects of both the Sutrayana and the Vajrayana paths of realization. This collection, from Volume V of his Collected works, contains forty-one of the songs and poems of spiritual counsel and experience that he wrote for his disciples.

TRAVELS

Picturesque India: A Handbook for European Travellers—by W. S. Caine. Delhi, Neeraj Publishing House, 1982 (Reprinted). xiv + 662 pp. Rs. 250.

Picturesque India was first published in 1898. The author spent four winters in India and saw what was to be seen in India leisurely unlike the foreign travellers of today. To him, as to the people of his generation, travelling was a part of education. It afforded a means to broaden their mental horizon. Consequently, what they wrote about the places of their visit contained observations which are even valuable today.

Readers of Caine's book should not, therefore, be mislead by the subtitle of his book which is A Handbook for European Travellers. They would certainly ignore the various tips that Caine provides regarding clothes, food, and means of travel for doing India, because times have changed now. But they cannot ignore what Caine says about India and her people, about their customs and religions, about their arts and architecture, and about many other things. Caine was an intelligent traveller. Before he came to India he read all the standard books written about India and judged what he read while travelling in India.

Caine's book contains 44 chapters and in each chapter is described a town or a city that he had visited. The description is supplemented by illustrations, and there are as many 654 illustrations in book. These illustrations together with Caine's observations are a perpetual source of pleasure and profit to the readers of this book. Caine's book cannot, therefore, be dismissed merely as a handbook for European travellers. Nor can we say that it is a travelogue though it is that too. To be precise, it a book in which is analysed the record of an experience of an Englishman in India, and, as such, it is a valuable contribution to our knowledge of India in the early nineteenth century.

URDU LITERATURE

Elegy on Jigar Moradabadi—by Aziz Ahmad. Moradabad, The Author, 1982. 82 pp. Rs. 20.

Mr. Aziz Ahmad's elegy on Jigar may be unconventional in metre but is wonderful in matters. The poem is a graphic account of the life, character and verse of a great Urdu poet, it has a great imaginative and emotional appeal and a remarkable for fine personification and vivid imagery. It reminds one of Shettey's 'Adonais'.

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Melody of an Angel: Mirza Ghalib, His Mind and Art—by Ish Kumar. Chandigarh, Panjab University Publication Bureau, 1982. xv+178 pp. Append. Rs. 40.

This book is a fresh interpretive study and a synthesised view of Ghalib's creative personality, work, enlightened vision, thought, imagery, and consistency of his poetic composition, and the philosophy implicit in them. These things are discussed not only in length but also in depth, and not in piecemeal but as a whole.

This volume has a definite end in view. It is mainly meant for those English-knowing readers, who have either had no occasion to know his mind, or found him too difficult. It is not a mere study of Ghalib, it throws light on most of the concepts and conventions of Urdu poetry.

It also deals with fundamental problems, like—The Nature of Poetry, The Function of Poetry, Art for Art's sake versus Art for Life's sake, Poetry and the rest.

The approach to Ghalib's creative art which Professor Ish Kumar develops in this book is significantly different from that which one encounters in so many other volumes on the subject.

WOMEN

Women in Islam—by Mohammad Mazheruddin Siddiqi. New Delhi, Adam Publishers & Distributors, 1980. vi+159pp. Rs. 35.

This book (rather pamphlet) is based upon the two lectures which were delivered at the International Islamic Conference held in London in April, 1976, one by an English lady and the other by a German Lady who had accepted the Islamic social framework out of conviction and were prepared to share their experience and its intellectual appreciation with others. Aisha has written about the Women in Islam and Fatima regarding the family life in Islam. Both the essays are quite illuminating and the writers have tried to prove that the Muslim Woman is accorded full spiritual and intellectual equality with men and is encouraged to practise her religion and develop her intellectual faculties throughout her life and that the firm structure of Islamic family life depends upon the following four pillars :—

Family life as a cradle of human society providing a secure, healthy and encouraging home for parents and the growing children. Family life as generation of the natural erotic desires of men and women, leading this powerful urge into wholesome channels. Family life as the very breeding place for human victims like love, kindness, mercy. Family life as the more secure refuge against inward and outward trends.

The booklet gives something new, which shall be enjoyed by the readers.

A NEW SERIES ON JAIN STUDIES ANNOUNCED

On the occasion of the 5th World Sanskrit Conference at Varanasi, M/s. Motilal Banarsidass announced among the most distinguished and selected gathering of Indian and International scholars that they are going to lunch a new Series which will be named as *Lala Sunder Lal Jain Research Series* and Prof. Dayanand Bhargava of the Jodhpur University will be the Chief Editor. There are several scholars all over the World in the Advisory Board of this Series.

Dr. Dayanand Bhargava expressed his gratitude to Motilal Banarsidass and hoped that this series will be able to bring many unpublished Works and also future studies into limelight.

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Publisher Index

Numerical Figures against each Publisher refer to Page Numbers

A.M. Jain College, Institute of Management, Madras. 132
A. Thomas & Co., Wellingborough (U. S. A). 111
Aagamoddharak Granthmala, Kapadwanj. 177
Abhinav Publications, New Delhi. 24, 25, 51, 115-16, 118, 183
Academic Press, Gurgaon. 52, 63
Acharya Missionary Publications, Faridabad. 106
Adam Publishers & Distributors. New Delhi. 75, 108, 186
Adarsha Prakashan, Aligarh. 124
Adarsh Sahitya Sangh, Churu. 29
Aditi Prakashan, Kanpur. 110
Affiliated East-West Press Ltd., Madras. 35, 126
Agam Kala Prakashan, Delhi. 25, 56, 74, 82, 109, 119, 141, 166, 175, 180
Ajanta Publications (India), Delhi. 22, 47, 66, 172
Ajay Book Service, New Delhi. 129, 156
Akhila Bharatiya Sanskrit Parishad, Lucknow. 125
Amarakavi Ramachandra, Madras. 107
Amrit Book Co., New Delhi. 51
Amruta Vani Pracharini Sabha, Bombay. 121, 160
Anandashram, Kanhangad. 100
Anandashram Sansthan, Poona. 138, 142, 150, 157, 164
Anand Prakashan Sansthan, Varanasi, 162
Ananthacharya Indological Research Institute, Bombay. 27, 146, 161, 183
Antiquarian Book House, Delhi. 105
Anuj Publications, Lucknow. 71, 135, 180
The Aquarian Press, Northamptonshire (U. K.). 97, 110, 127
Arnold-Heinemann, New Delhi. 118
Art Centre. Ahmedabad. 115
Arun Prakashan, New Delhi. 146
Arya Book Depot, New Delhi. 171
Asha Prakashan, Chandausi. 82
Ashutosh Prakashan, Varanasi. 82
Asia Publishing House, Bombay. 80
Asian Educational Services, New Delhi. 49, 60, 68, 80, 82, 84
Asian Humanities Press, Berkeley (U. S. A.). 47
Asian Publication Services, New Delhi. 35, 78, 136
Asian Studies Program, University of Hawaii, Hawaii (U. S. A.). 37
Asman Publications, Ajmer. 75
Astanga Yoga Vijnana Mandiram, Mysore. 175
Atma Ram & Sons, Delhi. 64, 169
Auro-Congress International, Calcutta. 134
Australian National University, Faculty of Asian Studies, Canberra (Australia). 41
Avon Book Co., Delhi. 91
Award Publishing House, New Delhi. 29
Aziz Ahmad, Moradabad. 185
B. I. Publications, Bombay. 76, 94, 105, 124
B. R. Publishing Corporation, Delhi. 26, 59
Bahri Publications Pvt. Ltd., New Delhi. 81, 83, 88, 164
Banaras Hindu University, Varanasi. 164
Bani Prakashan, Delhi.
Baudha Svadhyaya Star, Varanasi. 120
Bharatiya Jnana Peeth, New Delhi. 151
Bharatiya Vidya Bhavan, Bombay. 143, 159
Bharatiya Vidya Prakashan, Delhi. 120, 127, 139, 162, 166, 174
Bhavana Prakashan, Allahabad. 167
Bhuvan Vani Trust, Lucknow. 177
Biblia Impex Pvt. Ltd., New Delhi. 51, 62, 91
Bihar-Rashtrabhasha-Parishad, Patna. 22, 65, 139, 183
Bihar School of Yoga, Monghyr. 102, 110, 112-13
Bimla Publishing House, Delhi. 145
Bodley Head, London. (U.K). 89
Books & Books, New Delhi. 143, 156
Booma Publications, Kanchipuram. 136
British Library, London (U.K). 114
Brother Publishing House, New Delhi. 144
Buddhist Missionary Society, Kuala Lumpur (Malaysia) 142
Buddhist Publication Society, Kandy (Sri Lanka). 36, 40
Buddhist Society, London (U.K). 45
Canadian Corporation for Studies in Religion, Ontario. (Canada). 179
Capital Publishing House, Delhi. 48, 133

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Digitized by Arya Samaj Foundation Chennai and eGangotri

Chaukhamba Amarabharati, Varanasi. 33, 162
Chaukhambha Orientalia, Varanasi. 33, 70, 89, 93, 139
Chaukhambha Sanskrit Sansthan, Varanasi. 142
Chiltren Yoga Trust (Aust), South Fremantle, (Australia). 109-10, 112, 121
Chowkhamba Sanskrit Series Office, Varanasi. 168
Clarion Books, Delhi. 53, 100
Concept Publishing Company, Delhi. 34, 60, 68, 145
Coronation Press, Mysore. 122
Cosmo Publications, New Delhi. 23-24, 26-27, 53, 57-58, 61, 63, 92, 113-14, 146
Crescent Publishing Co., Aligarh. 74
Curzon Press Ltd., London (U.K). 34, 41, 72
D. B. Taraporevala, Bombay. 31, 61
D. Jain Trilok Shodh Sansthan, Hastinapur (Meerut). 78
D. K. Agencies, New Delhi. 82
D. K. F. Trust, Delhi. 55
D. K. Publications, Delhi. 25, 150
Dawn Horse Press, California, (U.S.A). 43, 147
Deep & Deep Publications, New Delhi. 156
Deepak Publications, Delhi. 152
The Divine Life Society, Shivanandanagar. 98-99, 107, 109, 122, 131-32, 137
Donning Company, Virginia Beach, Norfolk (U.S.A). 163
Eastern Book Linkers, Delhi. 72, 87, 160, 168, 170
Editorial Enterprises, New Delhi. 21
Edizioni l'Eta Dell' Acquario, Torino (Italy). 105
Excalibur Books, Wellingborough (U.K). 95
Firma KLM Private Limited, Calcutta 112
Gabriel/Snow Lion, Ithaca (U.S.A). 37, 39, 43, 185
Galav Publications, Chandigarh. 146
Prof. Gauriprasad Jhala Smarak Samiti, Bombay. 173
George Allen & Unwin, London. (U.K). 101
Girnar Publications, Bombay. 106
Guh Prakashan, Mysore. 65
Gurudev Siddha Peetha, Ganeshpuri. 98, 102, 103, 111
Gyan Bharati, Lucknow. 32
H. M. S. O., London. (U. K). 148
Harnam Publications, New Delhi. 155
Harish Narain Mathur, Indore. 159
Harvester Press, Sussex (U.K). 124
Heritage Publishers, New Delhi. 122, 149
Himalaya Publishing House, Bombay. 50
Hindi Bhawan, Visvabharati, Santiniketan. 65
Hindi Sahitya Kutir, Varanasi. 126
Historical Research Documentation Programme, Jaipur. 35
Hope's Book, Jodhpur, 98
Idarah-i Adabiyat-i Delli, Delhi. 182
Impex India, New Delhi. 108
Indian Book Gallery, Delhi. 21, 84
Indian Publications, Ambala Cantt. 49-50
Indian Studies, Calcutta. 128
Indological Book Corporation, Patna. 36
Indological Book House, Varanasi. 22, 141, 154
Institut de Recherches, Evolutives Paris. (France) 102-03,
Institut fur Indologie der Universitat Wien, Vienna (Austria). 86
Institute of Indian Art History, Karnatak University, Dharwad. 180
Intellectual Publishing House, New Delhi. 48, 50, 179
International Academy of Indian Culture, New Delhi. 66-67, 87, 124, 171, 184
International Society for Dhyan-Yoga Prakashan. Lucknow. 95-96, 99, 114, 142
International Yoga Society, Miami, Fl. 113
Jacob Kattackal, Kottayam. 133
Jain Vidya Anushilan Kendra, Jaipur. 76
Janaki Prakashan, Patna. 59
Jayasree Prakashan, Calcutta. 72
Julius Gruss Verlag, Heidelberg. 81
K. P. Bagchi & Co., Calcutta. 54, 126, 130
K. T. Pandurangi, Bangalore. 125
Kamadhenu Publications, Eranellur. 165
Kanak Publications, New Delhi. 62, 176
Kitab Mahal, Allahabad. 122
Kosei Publishing Co., Tokyo. (Japan). 37-38, 42-43, 46
Kunj Publishing House, Delhi. 28
L. D. Institute of Indology, Ahmedabad. 165
Lalit Kala Akademi, New Delhi. 117, 144
Library of Tibetan Works & Archives Dharamsala. 41, 64
The Lumbini Development Committee, Kathmandu (Nepal). 42
M. S. University of Baroda, Baroda. 90
Macmillan India Limited, New Delhi. 52, 106, 171
Manish Prakashan, Varanasi. 70
Manisha, Muzzaffarpur. 52
Manohar Publications, New Delhi. 58, 60, 97
Manthan Publications, Rohtak. 84
Marg Publications, Bombay. 50

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Martand Bhawan, Kurali. 32
Master Publications, New Delhi. 181
Max Muller Bhavan, New Delhi. 73
Maxwell School of Citizenship & Public Affairs, Syracuse, N. Y. (U.S.A). 170
Meenakshi Prakashan, Ambala Cantt. 169
Meenakshi Prakashan, Meerut. 157
Smt. Meera Basu, Calcutta. 155
Megh Prakashan, Delhi. 99, 158, 166
Meher House Publications (Bombay), Bombay. 103
Metropolitan Book Co. (P) Ltd., Delhi. 178
Milan Publication Services, New Delhi. 86
Ministry of Higher Education, Colombo. (Sri Lanka). 38
Mittal Publishers, Delhi. 167
Motilal Banarsidass, Delhi. 30-31, 41-42, 46, 80, 96-97, 101, 104, 106, 108, 111, 121, 123, 127, 129-31, 137, 149, 151-53, 163, 166-67, 170, 175, 177, 182
Munshiram Manoharlal Publishers Pvt., Ltd., New Delhi. 41-42, 44, 67, 71, 123, 126, 140, 143, 147-48, 178
N. K. Bose Memorial Foundation, Varanasi. 56
N. M. Tripathi Private Limited, Bombay. 129
N. U. Yoga Trust & Ashrama, Gylling 96, 101, 113, 134
N. Veelinath, Madras. 138
Nag Publishers, Delhi. 88, 125, 138, 158
National Museum, New Delhi. 117
Navrang, New Delhi. 61, 145
Naya Prakash, Calcutta. 89
Neeraj Prakashan, Allahabad. 71
Neeraj Publishing House, Delhi. 92, 155, 185
New Directions, Publishing Corporation, New York, (U. S. A). 140
Oriental Books Reprint Corporation, New Delhi. 68
Oxford & IBH Publishing Co., New Delhi. 25, 51, 90
Oxford University Press. New Delhi. 66, 181
Panjab University Publications Bureau, Chandigarh. 186
Pankaj Publications, New Delhi. 58, 91-92
Papyrus Calcutta. 54, 59
Paragon Book Reprint Coop. Dover Publications, Inc., New York (U. S. A). 44
Parimal Publications, Delhi. 54, 77, 120, 139
Parshavanath Vidyashram Research Institute, Varanasi. 26
Pauranik Tatha Vedic Adhyayan evam Anusandhan, Sansthan, Sitapur. 120
People's Publishing House, New Delhi. 67
Philadelphia Museum of Art, Philadelphia. (U.S.A) 164
Philipp Reclam, Leipzig. 124
Prachya Prakashan, Varanasi. 141, 165
Prakash Book Depot, Bareilly. 130
Prakrit Bharati Sansthan, Jaipur. 151
Prakrit Vidya Mandal, Ahmedabad. 85
Publication Division, New Delhi. 69, 117
Publication Scheme, Jaipur. 34
Punjab Publishing House, Patiala. 35
Punjabi University Publication Bureau, Patiala. 186
Punthi Pustak, Calcutta. 54
R. K. Publishing House, Delhi. 68
R. L. Vishnu, New Delhi. 100
R. N. Shukla, Unnao. 164
Rainbow Books, New Delhi. 116
Rajasthan Prakrit Bharati Sansthan, Jaipur. 74, 77
Rajesh Publications, New Delhi. 21
Ramakrishna Shivananda Ashrama P. O. Barasat.147
Ramanand Vidya Bhawan, New Delhi. 78, 162
Ranjan Publications, New Delhi. 29, 101
Ranney Publications, Mountain Center, Ca. (U. S. A). 107
Rare Reprints, Delhi. 45, 73, 161
Ratna Pustak Bhandar, Kathmandu (Nepal). 88
Redemptorist Publications, Bangalore. 47
Ravishankar Vishwavidyalaya, Bhasha Vigyan evam Bhasha Vibhag, Raipur. 79
Researchco Publications, Nathdwara. 53
Rishi Samskriti Vidya Kendra Trust, Bangalore.102
Roy & Chowdhury, Calcutta. 135, 149
Rupa & Co., Calcutta. 144
S. Durai Raja Singham. Petaking Jaya (Malaysia). 63
S. S. Publishers, Delhi. 64
Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, Madras. 134
S. Sujata, Dharward. 116
S. V. Ganapati, Madras. 152
Sagar Publications, New Delhi. 24, 30, 32, 49
Sahitya Prakashan, Delhi. 70
Samuel Weiser, York Beach, Mia. 96
Sampurnanand Sanskrit University, Varanasi. 29, 32, 81, 172
Sanghi Prakashan, Jaipur. 59
Sanskrit Academy. Hyderabad. 129
Sanskrit Book Depot (P.) Ltd., Calcutta. 128
Sanskrit Pustak Bhandar, Calcutta. 84
Sanskriti Chetana Prakashan, Delhi. 89
Saraswati Library, Catcutta. 28
Saraswati Prakashan, Shrinagar, Garhwal. 56
Sat Sahitya Prakashan, Delhi. 29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sawan Kirpal Publications, Bowling Green, Vir. (U. S. A). 107
Scarecrow Press, Inc., Metuchen, NJ (U. S. A). 98
Shakti Prakashan, Varanasi. 86
Shambhala, Boulder (U. S. A). 44, 149
Sharada Rani, New Delhi. 171
Sharan Book Depot, Jaipur. 32, 34, 169
Sheth Bholabhai Jeshingbhai Adhyayan-Samshodhan Vidyabhavan, Ahmedabad. 77
Shikhar Prakashan, Delhi. 23
Shree Jain Atmanand Sabha, Bhavnagar. 85
Shree Publishing House, Delhi. 105
Mrs. Shyama Mishra, Kathmandu (Nepal). 125
Sidhu Ram Publications, Delhi. 69
Society of Mystics, Ajmer. 104
Somaiya Publications Pvt., Ltd., Bombay. 156
Sree Gaudiya Ramakrishna Math, Madras. 161
Sri Agam Prakashan Samiti, Beawar. 76
Srimadananda Tirtha Publications, Vishakhapatna. 136
Sri Ramakrishna Ashrama, Trichur. 96, 136, 148
Sri Ramakrishna Math, Madras. 105, 112, 128
Sri Ramakrishna Tapovanam, Tiruchirapalli. 159
Sri Ramana Kshetra, Varkala. 154
Sri Ramanasrama, Turuvannamalai. 93, 108
Sri Ramanuja Vedanta Centre, Madras. 137
Sri Satguru Publications, Delhi. 36, 39, 46, 78-79, 86-87, 144, 153
Sri Shanthananda Vinayakaswamy Devalaya, Bangalore. 135
St. Martin's Press, New York (U.S.A.). 38
State University of New York Press, Albany. (U.S.A.) 160
Sterling Publishers Pvt Ltd., New Delhi. 48-49, 144 147, 178, 182
Studentlitteratur, Lund (Scandinavia). 73
Subodh Publications, New Delhi. 109
Sumit Publications, Delhi. 58, 128
Sundeep Prakashan, Delhi. 22, 24, 52, 54, 62, 64, 90, 118, 179
Surbhi Prakashan Sansthan, Delhi. 88
Swami Lalitananda, Miami, Fl. (U.S.A.) 94-95
Swati Publications, Delhi. 23
Tara Prakashan, Delhi. 83
Theosophical Publishing House, Wheaton, III. (U.S.A.). 37, 104
Thorsons Publishers Ltd., Wellingborough (U.K.). 105, 114
Three Angels Memorial Trust, Pune. 163
Today & Tomorrow's Printers & Publishers, New Delhi. 65, 103
Tulsi Publishing House, New Delhi. 88
Uma Prakashan, Allahabad. 53
Universal Publishing House, New Delhi. 28
University of Bombay, Bombay. 79
University of Burdwan, Burdwan. 88
University of Calcutta, Asutosh Museum of Indian Art, Calcutta. 115
University of California Press, Berkely. (U.S.A). 132, 153, 180
University of Hawaii Press, Honolulu (U.S.A). 136, 172
University of Madras, Madras. 55, 134
University of Mysore, Mysore. 70
Utpal Publications, Srinagar. 181
V. Sundara Sarma, Hyderabad. 172
Vajra Bodhi, Colombo. (Sri Lanka). 126
Vakils, Feffer & Simons Ltd., Bombay. 37, 116-17
Vangmanya-Vimarsha, Delhi. 151
Varanaseya Sanskrit Sansthan, Varanasi. 135
Ved Sansthan, Indore. 164
Ventage Press, New York (U.S.A.). 57
Vendrama Missiological Institute, Shillong. 94
Verlag Philipp Reclam Jim, Leipzig.
Vibhuti Prakashan, Delhi. 154
Vichitra Press, Los Angeles (U.S.A.). 148, 176
Vidarbha Samshodhan Mandal, Nagpur. 73
Vidya Prakashan, Ujjain. 70
Vigneswara Publishing House, Bangalore. 160, 173
Vikas Bharati, New Delhi. 99
Vikas Publishing House, Pvt. Ltd., New Delhi. 75, 94, 119, 131, 174, 176, 181
Vikrant Press, Delhi. 175
Virjananda Vedic Research Institute, Gaziabad. 121
Vishal Ratna Prakashan, Itawah. 155
Vishwavidyalaya Prakashan, Varanasi. 79, 162, 169
Vishvakalyan Prakashan Trust, Mehsana. 76
Vision Books, New Delhi. 33, 36, 95, 155
Visveswaranand Vedic Shodh Sansthan, Hoshiarpur 94
Vivekanand Kendra Prakashan, Madras. 106
Vivek Prakashan, Delhi. 136
Vivek Publications, Aligarh. 163
Vrajagaurava Prakashan, Vrindaban. 158
Wiley Eastern Limited, New Delhi. 138
Wisdom Culture Cumbria, 119
Wm. Dawson & Sons Ltd., Kent (U.K). 138
Yoga Research Foundation, Miami. Fl. 113
Yoga Sadhna Kendra, New Delhi. 111
Yogi Ranshan Nath, New Delhi. 148

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Digitized by Arya Samaj Foundation Chennai and eGangotri

Author Index

Numerical Figures against each Title refer to Page Numbers

ABBOTT, Justin E. and GODBOLE, Narhar R., *Tr.*, Stories of Indian Saints. **108**

ACHARYA, S.R. : Scientific Approach to Self-Realization. **106**

ACHARYA, S.S. : Green Revolution Impact on Farm Employment and Incomes. **59**

अच्छेलाल : प्राचीन हिन्दू-विधि । **154**

AGARWAL, R.S.: Trade Centres and Routes in Northern India, C. 322 B.C.—A.D. 500. **59**

AGRAWAL, M.M. : Philosophy of Non-Attachment. **131**

AHMAD HUSSAIN : Erotic Sentiments in Indian Literature with reference to Surdas and Potana. **64**

AHSAN, M.M. : Children's Book of Islam. 2 Parts. **74**

अजमेरी, हज़रत खादिम : मुइन-ए-जहाँ । **75**

AMAN NATH and WACZIARG. Francis : Rajasthan. **119**

AMEER ALI : Spirit of Islam. **76**

AMIR HASAN : Meet the U.P. Tribes. **52**

——, and SEEMIN HASAN : Folktales of Uttar Pradesh Tribes. **63**

ANAND, Kewal Krishna : Indian Philosophy : The Concept of Karma. **127**

ANANDAGIRI : Aitareyopanisat. **142**

——, Isavasyopanisat. **150**

ANJNEYA MURTHY, N and PANDEY, D.P. : Ayurvedic Cure from Common Diseases. **33**

अनुरुद्ध : अभिधम्मत्थसङ्गहो तथा मदन्त सुमङ्गल-स्वामी द्वारा प्रणीत अभिधम्मत्थविभावनी टीका । **120**

ARGUS : Eminent South Indians. **35**

अवस्थी, नन्दकुमार—आदि गुरूग्रन्थ साहिब अनु० मनमोहन सहगल । ४ भाग । **177**

AZIZ AHMAD, Elegry on Jigar Moradabadi. **185**

BAHADUR, K.P.: Seen and the Unseen. **135**

BAHM, A.J : Philosophy of the Buddha. **131**

BAKER, Douglas : Karmic Laws. **127**

BALAGOPAL, Tara : Learn to Play on Veena. **92**

BALAKRISHNANANDA, *Swami* : Yogic Depth Psychology. **113**

BALAN, K. : Essays on Socio-Cultural Problems. **49**

BALASUBRAMANIAN, C. : Study of the Literature of the Cera Country (Upto 11th Century A.D.) **55**

BANDYOPADHYAYA, Pramathanath : International Law and Custom in Ancient India. **78**

BANDYOPADHYAYA, Narayan Chandra : Kautilya or an Exposition of His Social Ideal & Political Theory. **141**

BANERJEE, Anil Chandra : State and Society in Northern India, 1206—1526. **55**

BANERJEE, Brojendra Nath: Religious Conversions in India. **155**

BANERJEE, Gagan Chandra : Introduction to Kharia Language. **83**

BANERJEE, P.: Blue God. **144**

BANERJEE, Projesh : Apsaras in Indian Dance. **57**

———: Kathak Dance Through Ages. **58**

BANERJI, Projesh : Aesthetics of Indian Folk Dance. **63**

BANGDEL, Lain S.: Early Sculptures of Nepal. **176**

BAPUDEVA SHASTRI : Manamandira Observatory of Kasi. **32**

BASU, Aparna : Essays in the History of Indian Education. **60**

BASU, Manoranjan : Ramakrishna Sadhan Parikrama (In Bengali) **155**

BAUGHAN, Rosa : Handbook of Palmistry. **29**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BAUMER, Bettina, *Ed.* : Rupa Pratirupa : Alice Boner Commemoration Volume. 62
BAUMER, Rachel Van M., *Ed.* Sanskrit Drama in Performance. 172
BEGDE, Prabhakar V. : Forts and Palaces of India. 24
BEHERA, Sarat Chandra : Holy Stream. 98
———, Rise and Fall of the Sailodbhavas. 54
BENFEY, Theodore, *Comp.* Sanskrit. English Dictionary 86
BENJAMIN, Harry : Everybody's Guide to Nature Cure. 114
BERREMAN, Gerald D.: Hindus of the Himalayas. 180
BHAGWAN DASH and KASHYAP, Lalitesh : Diagnosis and Treatment of Diseases in Ayurveda. Part II. 34
BHAKTI PRAJNAN YATI, *Ed.* & *Tr.*: Twelve Essential Upanishads. Vol. I. 161
BHANDARI, Deen Bandhu: In Quest of Happy Living. 98
BHARATA PISHARODI, E.P. : Abhijnana Sakuntalam : Screen Play. 165
———, Abhijnana Sakuntalam : Screen Play. (reduced to 120 minutes' run) 165
BHARATHA IYER, K.: Indian Art. 61
BHARATI TIRTHA : Vaiyasakanyaymala. 138
BHARDWAJ, Sudhi Kant : Linguistic Study of Dharmasutras. 84
BHARGAVA, P.L.: Fundamentals of Hinduism. 147
BHASIN, J.N.: Dispositors in Astrology. 29
BHAT, G. K. Appointment with Kālidāsa. 165
BHATKHANDE, S.M. : Chandogya Upanisad and the Brahmasutras of Badrayana. 79
BHATT, R. Kaladhar: Vedanta of Pure Non-Dualism. 163
BHATTACHARYA, Biswanath: History of Rupaka in the Alankara-Sastra. 139
BHATTACHARYA, Chintamani, *Ed.*: Gobhilagrhyasutram. 147
BHATTACHARYYA, N. N.: History of the Tantric Religion. 97
BHOSEKAR, Uma and LAKSHMAN, T.K. : Impact of Socio-Economic Dualism on the Development Process. 50
BHOOTHALINGAM, Mathuram : Had Sankara Lived Today. 126
BISHOP, Donald H., *Ed.* : Thinkers of the Indian Renaissance. 138
BJORNSTJERNA, M.: Theogony of the Hindoos. 161
बोधायन : अहंकार की आत्मकथा । 161
———: क्रोध की आत्मकथा । 99
बोधायन: ध्यान-योग से तनाव-मुक्ति । 96
———, ध्यान-साधना । 95
———: यौगिक दिनचर्या 114
———: विद्यार्थियों के लिये योग और यौगिक दिनचर्या । 110
BODHI, Bhikkhu, *Tr.*: Discourses on the All-Embracing Net of Views. 40
———, Discourse on the Root of Existence. 40
BONER, Alice and Others : Vastusutra Upanisad. 177
BOSE, Nirmal Kumar : Canons of Orissan Architecture. 24
BRAHMANANDA, *Swami*: Philosophy of the Sage Yajnavalkya. 132
BRANDON, James R. : Sanskrit Drama in Performance. 172
BRIGEL, J. : Grammar of the Tulu Language. 82
BRIGGS, George Weston : Gorakhnath and the Kanphata Yogis. 97
BROOKE, Tal: Avatar of Night. 94
CAINE, W.S.: Picturesque India. 185
CALAND, W., *Ed.*: Baudhayana Srauta Sutra. Belonging to the Taittiriya Samhita. 3 Vols. in 2. 143
———, *Tr.*—Pancavimsa-Brahmana. 2nd Edn. 15
———, *Tr.*—Vaikanasmartasutram. 162
CASTELLINO, Joseph : Becoming an Indian Guru Priest. 94
CHAITANYA, Krishna : History of Indian Painting. 116
———, Profile of Indian Culture 53
CHAKRAVARTY, Narahari: Vaisnava Sangitasastra. 93
CHAKRAVORTY, Hemendra Nath, *Tr.* & *Annot.*: Narada Purana—Part III. 152
CHAMU, S.V.: Divine Dancer 175
CHANDOLA, Anoop: Mystic and Love Poetry of Medieval Hindi. 65
चन्द्र, के० आर० : प्राकृत भाषाओं का तुलनात्मक व्याकरण एवं उनमें प्राक् संस्कृत तत्त्व । 85
CHANDRAMANI SINGH : Centres of Pahari Painting. 115
CHANG, Garma C.C. *Tr.* & *Annot.* : Hundred Thousand Songs of Milarepa. 2 Vols. 149
CHAPEKAR, Nalinee M.: Ancient India and Iran. 47
CHAPPELL, David W. and SASO, MICHAEL, *Ed.* : Buddhist and Taoist Studies. I. 37
चारूदेव शास्त्री : उपसर्ग चन्द्रिका । 88
CHATTOPADHYAYA, Debiprasad, *Ed.* : Studies in the History of Science in India. 2 Vols. 21
CHATTOPADHYAYA, Latika : Self in Samkhya Philosophy. 135

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चतुर्वेदी, देवनाथ : मध्ययुगीन हिन्दी काव्य में प्रयुक्त काव्य-रूढ़ियों का अध्ययन । **65**

CHATURVEDI, Girdhari Lal : Concept of Self-Luminosity of Knowledge in Advaita Vedanta. **124**

चतुर्वेदी, मुरलीधर, व्याख्या० : सारावली "कान्तिमती" हिन्दी व्याख्यासहित—ले० कल्याण वर्मा **31**

CHAUDHARI, Suresh Chandra: Hindu Religion and Culture. **82**

CHAUDHARY, Radha Krishna : Economic History of Ancient India. **59**

CHHAGANLAL, *Tr.*: Aupapatikasutra by Sthari **76**

CHIDBHAVANANDA, *Swami* : Sri Krishan, The Manifest Divinity. **159**

CHOPRA, P.N; *Ed.*: Religions and Communities of India. **155**

COLE, Colin A. :Asparsa-Yoga. **121**

COLEBROOKE, H.T.: Essays on the Religion. and Philosophy of the Hindus. **146**

COOMARASWAMY, Anand K.: Dance of Shiva Rev. Edn. **49**

———, and HORNER, I.B.: Living Thoughts of Gotama the Buddha. **42**

COUSENS, Henry: Architectural Antiquities of Western India. **23**

COWASJEE, Saros, *Ed.* Stories from the Raj from Kipling to Independence. **89**

DAIVAJNA, Mukunda : Nasta Jatakam. **29**

DALAI LAMA, XIII : Collected Works. Vol. VII. **184**

———, XIV : Four Essential Buddhist Texts. **41**

DANDEKAR, R. N.: Age of the Guptas and other Essays. **66**

DARSHAN SINGH : The Secret of Secrets: Spiritual Talks. **107**

DAS, Ashok Kumar : Dawn of Mughal Painting. **116**

DAS, Dipakaranjan: Temples of Orissa. **27**

DAS, J.P. : Puri Paintings. **118**

DAS, Veena: Structure and Cognition : Aspects of Hindu Caste and Ritual. 2nd Edn. **181**

DASGUPTA, Prasant Kumar : Jayadeva and His Contemporaries. **167**

DAS GUPTA, Rajatananda: Art of Mediaeval Assam. **61**

DATTA, Ashok Kumar : Palaeohistory of Man and His Culture. **119**

DATTA, Aswini Kumar: Bhaktiyoga. **143**

DAUMAL, Rene : Rasa or Knowledge of the Self. **140**

DAWEEWARN Dawee : Brahmanism in South-East Asia from the Earliest Times to 1445 A.D. **144**

DAY, Terence P. : Conception of Punishment in Early Indian Literature. **179**

DE Barin : Reported Case of Radhakrishnan's Literary Piracy. **134**

DE KOROS, Alexander Csoma: Analysis of the Kanjur. **36**

———, Sanskrit Tibetan English Vocabulary. 2nd Edn. Vol. II. **87**

DEL BOCA, Bernardine: Quarta Dimensione. **105**

DE/SA, Fidelis : Crisis in Chota Nagpur. **47**

de Saint—GERMAIN, Conte C. : Study of Palmistry for Professional Purposes. **31**

DEUTSCH, Eliot: Studies in Comparative Aesthetics. **136**

देव, अन्नपूर्णा : रघुवंश परिशीलन । **171**

DEVI CHAND, *Ed.* & *Tr.*: Atharvaveda. **142**

DEY, J.N., *Tr.*: The Mother as I Saw Her—by Swami Saradeshaananda. **128**

DHAMMARATNA, U.: Guide Through Vissudhimagga. **126**

धस्माना, विद्याधर : मुक्तक मञ्जरम् (काव्यम्) । **169**

DHIRASEKERA, Jotiya : Buddhist Monastic Discipline. **38**

दीक्षित, हरिनारायण : तिलकमञ्जरी : एक समीक्षात्मक अध्ययन । **174**

दीक्षित, सुरेन्द्रनाथ : अमिताभ बुद्ध । **36**

DOSHI, Saryu, *Ed.*: Homage to Karnataka. **50**

DOWSON, John, *Comp.*: Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature. **144**

DRUB, Gyalwa Gendun (The First Dalai Lama): Bridging the Sutras and Tantras. **37**

D'SA, Francis X : Sabdapramanyam in Sabara and Kumarilla. **86**

दुबे, के० ए० पदमेश : तन्त्र शक्ति । **109**

———, बृहत् फलित् ज्योतिष । **28**

———, बृहत् हस्त सामुद्रिक विज्ञान । **28**

दुबे, महेन्द्रनाथ : पूर्वोत्तर भारतीय भाषाओं के सर्वनाम । **85**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दुलहराज, मुनि, सं० : जैन न्याय का विकास –ले० नथमल । 76

DUROISELLE, Charles, *Ed.* & *Tr.* : Jina Carita or "The Career of the Conqueror". 77

DURRANY, Mohammad Khan: Gita & the Quran. 125

DVIVEDI, Manilal Nabubhai : Raja Yoga or the Pratical Metaphysics of the Vedanta. 105

द्विवेदी, शालग्राम : मृच्छकटिक : शास्त्रीय, सामाजिक एवं राजनीतिक अध्ययन । 169

DYE, Joseph M.: Ways to Shiva. 164

EDWIN, B. Psycho-Yoga. 105

FATONE, Vincente : Philosophy of Nagarjuna. 130

FAUJA SINGH : Some Aspects of State and Society under Ranjit Singh. 181

FERGUSSON, James: Archaeology in India. 21

FEUERSTEIN, Georg, *Tr.* : Yoga-Sutra of Patanjali. 138

FORSTER, George : Mythology and Customs of the Hindoos. 152

FOUCHER, Alfred and MARSHALL, John : Monuments of Sanchi. 3 Vols. 23

GANAPATI, S.V.: Man's Origin and Destiny. 152

GANDHI, Madan G.: Kundalini. 99

GANGOLLY, D.B.: Scientific Approach to Advaita Vedanta. 135

GANGOPADHYAYA, Mrinalkanti, *Tr.* : Nyaya. 128

GANGULY, Shikha : Introduction to Tabla. 91

GARG, Ganga Ram *Comp.*: Encyclopedia of Indian Literature. 167

GAUD, Banwari Lal and KOTHARI, Yashwant: Padartha Vijnana-Paricaya. 34

———: Rasa-Śāstra Paricaya. 34

GARUDA VAHANA PANDITA : Divyasuri Caritam. 146

GAUBA, Khalid Latif: Prophet of the Desert. 75

गौरीनाथ शास्त्री, इत्यादि, सं० : नैमिषीयम् । प्रथम वर्ष, प्रथम संख्या, अप्रैल १९८० । 120

गौड़, बनवारीलाल : आयुर्वेदतिहास परिचय । 32

गौड़, रामशरण, सं० —पौराणिक आख्यान कोश (कृष्ण काव्य के संदर्भ में) । 154

GEDUN, Gyalwa : Bridging the Sutras & Tantras. 37

GHOSE, J.C.: Character of Ancient Religion. 144

———, *Ed.*: English Works of Raja Rammohan Roy. 4 Vols. 146

GHOSE, Sisirkumar : Lost Dimensions. 51

———,: Mystics as a Force for Change. 104

GHOSH, Batakrishna : Nominal and Verbal Formations in -p-in Sanskrit. 84

GHOSH, D.P. : Medieval Indian Painting 118

GHOSH, Sankar Prasad : Hindu Religious Art and Architecture. 25

GIDWANI, N.N. and ROY, Ashim Kumar: Indus Valley Civilization : A Bibliographic Essay. 51

GODBOLE, Warhar R. and ABBOTT, Justin E., *Tr.* : Stories of Indian Saints. 108

GOKHALE, Balkrishna Govind: Bharatavarsha. 48

———Surat in the Seventeenth Century. 72

GOLDSTEIN, Mebryn C.: Tibetan For Beginners and Travellers. 88

GOODMAN, Morsis C.: Numerology. 30

GOSWAMI, Niranjana: Catalogue of Paintings of the Asutosh Museum Ms. of the Ramacaritmanasa. 115

GRIMM, George: Buddhist Wisdom. 2nd Rev. Edn. 123

———,: Doctrine of the Buddha. 41

GUNDERT, H., *Comp.*: Malayalam and English Dictionary. 84

GUPTA, Dharmendra Kumar, *Ed.*: Recent Studies in Sanskrit and Indology. 172

GUPTA, Hari Ram: History of the Sikhs. Vol. IV. 178

GUPTA, K.C. : Sri Garib Das, Haryana's Saint of Humanity. 108

GUPTA, Rameshwar Dass: Yog Rashmi. 111

GUPTA, Shiva Dayala : Allopathic Chikitsadarsa. 89

GURU BIPIN SINGH, *Ed.*: Vaisnava Sangitasastra by Narahari Chakravarthy. 93

ज्ञानमती : प्रवचन निर्देशिका । 78

ज्ञानेश्वर : हिन्दी ज्ञानेश्वरी : अनु० रामचन्द्र वर्मा । 126

GYATSO, Gyalwa Kalzang (The Seventh Dalai Lama): Song of Spiritual Change. 185

HABIB, Irfan : Atlas of the Mughal Empire. 66

HABIB, Mohammad and NIZAMI, Khaliq Ahmad: Delhi Sultanat, A.D. 1206—1526. 67

HAKAM SINGH, *Comp.*: Sikh Studies: A Classified Bibliography of Printed Book in English. 35

HALEN, Harry : Handbook of Oriental Collections in Finland. 34

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Digitized by Arya Samaj Foundation Chennai and eGangotri

HARADATTA MISRA: Padamanjari. Part I. **129**
HARBANS SINGH: Guru Tegh Bahadur. **178**
HARIHARAN, M. and KUPPUSWAMY, Gowri: Bharatanatya in Indian Music. **57**
———: Glimpses of Indian Music. **90**
———: Oriental Music in European Notation. **92**
HARIHAR SINGH : Jaina Temples of Western India. **26**
हरिमोहन एवं नैथानी, शिवप्रसाद : उत्तराखण्ड । **56**
हरिराम : महाकवि हाल और गाहासत्तसई । **169**
HASRAT, Bikram Jit: Dara Shikuh : Life and Works. 2nd Rev. Edn. **67**
HAZRA, Kanai Lal : History of Theravada Buddhism in South-East Asia. **41**
हेमचन्द्र : प्राकृत व्याकरणम् । **85**
HERCUS, L. A. etc. : Indological and Buddhist Studies. **41**
HILLEBRANDT, Alfred : Vedic Mythology. Vol. II **163**
HINO, Shoun : Suresvara's Vartika on Yajnavalkya-Maitrey Dialogue : Brhadaranyakopanisad 2.4 and 4.5. **137**
HITCHCOCK, Helyn : Your Number Please. **32**
HOPKINS, Jeffrey & RINBOCHAY, Lati : Death, Intermediate State and Rebirth in Tibetan Buddhism. **39**
HORNER, I.B. & COOMARASWAMY, Ananda K.: Living Thoughts of Gotama the Buddha. **42**
HOPKINSON, Tom & HOPKINSON, Dorathy : Much Silence : Meher Baba **103**
HOUSTON, G.W., *Tr.*: Wings of the White Crane. **46**
HṚKEŚA ŚĀSTRI, Vārāha Purāṇa. **162**
HYER, H. Warren and YVON, Ariel : Numerology. **30**
ISH KUMAR : Melody of an Angel. **186**
ISWARANANDA, *Swami* : Does the Soul Reincarnate? **96**
———: God-Realization Through Reason. 4th Edn. **148**
I-TSING : Record of the Buddhist Religion. **44**
IYENGAR, B.K.S. : Light on Pranayama. **101**
JAGADISA AYYAR, P. V.: South Indian Festivities. **60**
JAGANNATHA: Rasagangadhara. Part II. **172**
जगदीशचन्द्र : सांची के स्तूप । **23**
JAIDEV SINGH, *Tr.* : Vijnanabhairava or Divine Consciousness. **111**
JAIN, B.D.: Ardha Magadhi Reader. 2nd Edn. **79**
JAIN, Nem Kumar: Science and Scientists in India. **21**
जैन, सागरमल : जैन, बौद्ध और गीता का समाज दर्शन । **151**
जैनी, पद्मनाभ श्री वर्मा : जैन संप्रदाय में मोक्ष, अवतार और पुनर्जन्म । **77**
JARRELL, Howard R., *Ed.* : International Yoga Bibliography, 1950 to 1980. **98**
JASH, Pranabananda : History and Evolution of Vaisnavism in Eastern India. **149**
JAYAKAR, Pupul : Buddha, A book for the Young. **37**
JAYA-PANDITA BLO-BZAN-HPHRIN-LAS : Collected Works. 4 Vols. **184**
JAYASWAL, Vidula : Chopper-Chopping Component of Paleolithic India. **119**
JAYATIRTHA : Pramana Paddhati. **132**
JENSEN, Herman : Classified Collection of Tamil Proverbs. **80**
JHA, Makhan : Civilizational Regions of Mithila & Mahakoshal. **48**
———: Indian Civilization. **50**
झा, सीताराम 'श्याम' : नाटक और रंगमंच । **183**
झाला, गौरीप्रसाद : सुषमा । **173**
JHINGRAN, Saral: Roots of World Religions. **157**
जीवगोस्वामि : श्री भक्ति-संदर्भः । **158**
JOHANSSON, Rune E.A. : Dynamic Psychology of Early Buddhism. **41**
JOHN, Da Free : The Fire Gospel. **147**
———: Nirvanasara. **43**
JONES, William : Grammar of the Persian Language. **82**
JOYSER, G.R. : Bhagavad-Geetha. **122**
JYOTIR MAYA NANDA : Applied Yoga. **94**
———Concentration and Meditation **95**
———Yoga Can Change Your Life. **113**
———Yoga of Divine Love. **113**
KALE, M.R., *Ed.*: Mrichchakatika of Sudraka. **169**
———: Pancatantra. 3rd Edn. **170**
———: Uttararamacharita of Bhavabhuti. **175**
काले, मनोहर : भारतीय नाट्य-सौन्दर्य । **166**
कालेलकर, काका साहेब : महावीर का जीवन संदेश । **77**
———Paran Sakha Mrityu. **129**
KALIA, Asha : Art of Osian Temples. **24**
कालिदास, मेघदूत (The Cloud Messenger); अनु० रांगेय राघव एवं रामावतार त्यागी । **169**
कालीप्रसाद सिंह : न्याय-दर्शन-विमर्शः । **128**
कल्याण वर्मा : सारावली "कान्तिमती" हिन्दी व्याख्या सहित । **31**
KANCHANSAGAR SURI : Shri Shatrunjay Giriraj Darshan in Sculptures and Architecture. **177**
KANWAR LAL : Cult of Desire. **175**
———Gopis of Vrindavana. **116**
KASHYAP, Bhikkhu J. : Abhidhamma Philosophy or the Psycho-Ethical Philosophy of Early Buddhism, 2 Vols. in I. **120**

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Digitized by Arya Samaj Foundation Chennai and eGangotri

KASHYAP, Lalitesh and BHAGWAN DASH : Diagnosis and Treatment of Diseases in Ayurveda. Part II. 34
KATTACKAL. Jacob : Religion and Ethics in Advaita. 133
KATZ, Nathan : Buddhist Images of Human Perfection. 123
KAUL DEAMBI, B. K. : Corpus of Sarada Inscriptions of Kashmir. 74
कौशिक, जयनारायण : वैदिक-हरयाणवी शब्द-कोश । 89
KAYLOR, R.D. and VENKATACHARI, K.K.A.: God Fear, God Near. 183
KEITH, A.B. and MACDONELL, A.A., *Comp.* : Vedic Index of Names and Subjects. 2 Vols. 163
KHANTIPALO, Bhikkhu: Banner of the Arahants. 36
KHOSLA Sarla : Gupta Civilization. 50
KITTEL, F.: Grammar of the Kannada Language. 82
KOSHAL, Sanyukta : Conversational Ladakhi. 80
KOTHARI, Yashwant and GAUD, Banwari Lal : Padartha Vijnana Paricaya. 34
———: Rasa-Śāstra Paricaya. 34
KOUL, Omkar N., *Ed.*: Topics in Hindi Linguistics. Vol. II 88
KOUL, R.K.: Sociology of Names and Nicknames of India. 181
KRISHNAMOORTHI, A. & NAGARAJA RAO, P., *Tr.*: Pramana Paddhati of Jayatirtha. 132
KRISHNAMOORTHY, K.: Dhvanyaloka and Its Critics. 166
———: Dhvanyaloka of Anandavardhana. 166
KRISHNA MURTHY, K. : Ancient Indian Furniture. 64
———: Hair Styles in Ancient Indian Art. 179
— —: Mirrors of Indian Culture. 52
———: Social and Cultural Life in Ancient India. 54
कृष्णामूर्ति, एम० एस० : समाराधन । 65
KRISHNA MURTHY, M.S. :Nolambas. 70
KRISHNA MURTI, J.: Beyond Violence. 94
कृष्णनंद सरस्वती : ब्रह्म-विद्या । 94
KRISHNANANDA, *Swami* : Philosophy of the Bhagavadgita. 131
——— : Philosophy of the Panchadasi. 132
———: Studies in Comparative Philosophy. 137
KRISHNA RAO, M.V.N. : Indus Script Deciphered. 83
KUBBA, Raj Kumari : Krsna-Kavya in Sanskrit Literature. 168
कुजूर, स्कॉलास्तिका : वैदिक एवं धर्मशास्त्रीय साहित्य में नारी । 162
KUPPUSWAMY, Gowri and HARIHARAN, M.: Bharatanatya in Indian Music. 57
———: Glimpses of Indian Music. 90
———: Oriental Music in European Notation. 92
LAHIRI, Kartik : Tripura Temples. 28
LAKSHMAN, T. K. and BHOSEKAR, Uma : Impact of Socio-Economic Dualism on the Development Process by Swami Venkatesananda. 50
LAKSHMI, *Ed.* : Total Love. 110
लाल, शत्रुघन : ज्योतिष जगत । 29
LALLACARYA: Sisyadhivrddhidham; Ed. by Chandra Bhanu Pandey. 32
LANCASTER, Lewis, *Ed.* : Prajnaparamita and Related Systems. 132
LOURIE, Saunders G. and TUCKER, Melvin J.: Centering the Power of Meditation. 95
LEGGE, James, *Tr.* : Record of Buddhistic Kingdoms. 44
LEVI, Eliphas : Great Secret or Occultism Unveiled. 97
LEVY, Mark : Intonation in North Indian Music. 91
LING, Trevor : Buddhist Revival in India. 38
LOKESHCHANDRA, *Comp.* : Biography of Atisa and His Disciple Hbrom-Ston. Zho Edn. 2 Vols. 184
———:Bkah-Than-Sde-Lna. 66, 67
———:Bkah-Than-Sde-Lna. Zho Edn. 66, 67
———: Drahyayāna Śrautasutra 124
———: Rāmāyaṇa of Vālmīki 171
———: Sanskrit Texts on phonetics. 87
LONGHURST, A. H. : Pallava Architecture. 3 Parts. 27
LOSTY, Jeremiah P. : Art of the Book in India. 114
LU K'UAN YU, *Tr.* : Surangama Sutra. 45
———: Drahyayana-Srauta-Sutra. 124
———: Ramayana of Valmiki. 2 Vols. 124
———: Sanskrit Texts on Phonetics. 87
MACDONELL, A.A. and KEITH, A.B., *Comp.* Vedic Index of Names and Subjects. 2 Vols. 163
MACMUNN, George : Religion and Hidden Cults of India. 155

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MADAN, T.N. *Ed.* : Way of Life, King, Householder, Renouncer. **181**
MAHAPRAJNA, Yuvacarya : Mysteries of Mind **103**
MAHENDRA SINGH : Indo-U.S. Relations, 1961-64. **69**
MAITY, S.K. : Masterpieces of Pallava Art. **61**
MAJUMDAR, R.C. etc.: Comprehensive History of India. Vol. III, Part I. **67**
MALLIK, Bhakti P. *Ed.* : Suniti Kumar Chatterji Commemoration Volume. **88**
मम्मट : काव्य-प्रकाश 'ज्योतिष्मती' समाख्यया । **167**
MANDLIK, Vishwanath Narayan : Vyavahara Mayukha or Hindu-Law. **78**
MANSUKHANI, Gobind Singh : Indian Classical Music and Sikh Kirtan. **90**
MARSHALL, John and FOUCHER, Alfred : Monuments of Sanchi. 3 Vols. **23**
माथुर, हरीशनारायण : श्री ललितोपासना आह्निक व पूजा-पद्धति एवं जप-पारायण-विधि । **159**
MAX MULLER, Fredrich: Indian Friends. **51**
महरोत्रा, रमेशचन्द्र, इत्यादि, सं० : छत्तीसगढ़ी शब्दकोश । **79**
मेहता, भानुशंकर : बोलने की कला । **79**
MEHTA, R. N. : Mediaeval Archaeology. **22**
MEHTA, Rohit : Fullness of the Void. **96**
———: Science of Meditation. **106**
MERKLINGER, Elizabeth Schotten : Indian Islamic Architecture. **25**
MERTUNGA ACARYA : Prabhandhacintamani or Wishing Stone of Narratives **85**
METCLIFFE, C.T. : Rajpoot Tribes. 2 Vols. **53**
MINOR, Robert N. : Bhagavad-Gita **122**
MIR VALIUDDIN : Quranic Sufism. 2nd Rev. Edn. **182**
MIRASHI, Vasudev Vishnu : Indological Research Papers. Vol. I. **73**
MISHR, R.P. : History of Hindi Literature. **64**
MISHRA, Birendra Prasad : Ethics of Hindus. **125**
MISHRA, Madhusudan : Introduction to Sanskrit. **83**
मिश्र, राज्येश्वर : वैदिक परम्परा में सामगान । **162**
MISHRA, Siddhinandan : Ayurvediya Rasashastra. **33**
MISHRA, Vibhuti Bhushan : From the Vedas to the Manu-Samhita. **147**
MISHRIMAL, *Ed.* : Aupapatikasutra by Sthawir. **76**
MISRA, Hardatta : Padamanjari. **129**
MISRA, Haripriya and MISRA, Satya Swarup : Historical Grammar of Ardhamagadhi. **82**
MISRA, S.C.: Rise of Muslim Power in Gujarat. 2nd Edn. **71**
MISRA, Satya Swarup and MISRA, Haripriya: Historical Grammar of Ardhamagadhi. **82**
MITCHELL, A.G. : Hindu Gods and Goddesses. **148**
MITRA, Debala : Bronzes from Bangladesh. **175**
मित्तल, अमरचन्द : कलिंगराज खाखेल । **70**
MOHAN CHAND, *Ed.*: Art of Hunting in Ancient India of Rājā Rudradeva of Kumaon **72**
MONTROSE : Numerology for Everyday. **30**
MOOKERJEE, Ajit : Kundalini. **100**
MOOKERJEE, Nanda: Subhas Chandra Bose. **72**
MORI, Masahiro : Buddha in the Robot. **37**
MORLEY, Grace : Museums Today. 2nd Edn. **90**
MUDALIYAR, A.M.C.: Oriental Music in European Notation. **92**
MUHAMMAD HAMID etc., *Comp.* : Catalogue of the Museum of Archaeology at Sanchi, Bhopal State. **22**
MUHAMMAD ISLAM : Spectacle of Death including Glimpses of Life Beyond the Grave. **108**
MUKTANANDA, Swami : In the Company of a Siddha. **98**
———: Meditate. **102**
———: Mystery of the Mind. **103**
———: Where are you going? **111**
MULLIN, Glenn H., Tr. & *Comp.* Bridging the Sutras & Tantras by Gyalwa Gedun **37**
———Songs of Spiritual Change by Gyalwa Kalzang Gyatso. **185**
MURPHET, Howard : Sai Baba. **106**
MUSES, C.A., *Ed.*: Esoteric Teachings of the Tibetan Tantra. **96**
MYLIUS, Herausegeben von Klaus : Die Bhagavadgita. **124**
NAGARAJA RAO, P. and KRISHNA MOORTHI, A., *Tr.*: Pramana Paddhati by Jayatirtha. **132**
NAGASWAMY, R.: Tantric Cult of South India. **109**
NAG SHARAN SINGH, *Comp.*: Skandamahapurana. 3 Vols. **158**
नैथानी, शिवप्रसाद एवं हरिमोहन: उत्तराखण्ड: संस्कृति साहित्य और पर्यटन । **56**
NANDARGIKAR, Gopal Raghunath, *Ed.*: Raghuvamsa of Kalidasa. **170**
NARASIMHACHAR, R. : Kesava Temple at Belur. **26**
——— : Kesava Temple at Somanathpur. **26**
——— : Lakshmidevi Temple at Doddhagaddavalli. **27**
NARAVANE, Vishwanath : Three Novels from Ancient India. **174**
NARAYANACARYA : Sri Raghavendra Vijaya. **136**
NARAYANANANDA, *Swami* : Essence of Life. **96**
——— : Life Behind Death. **101**

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Digitized by Arya Samaj Foundation Chennai and eGangotri

——— : Religion and Philosophy. 134
NATH, R.: History of Mughal Architecture. Vol. I. 25
——— : Indra-Dhanusa. 35
——— : Islamic Architecture and Culture in India. 26
नथमल : जैन न्याय का विकास । 76
NEVILLE, Robert C. : Tao and the Daimon. 160
NIWANO, NIKKYO : Buddhist Approach to Peace. 38
——— : Meaningful Life. 42
——— : My Father, My Teacher. 43
——— : Wholesome Family Life 46
NIZAMI, Khaliq Ahmad and HABIB, Mohammad : Delhi Sultanat, A.D. 1206-1526. 67
O'FLAHERTY, Wendy Doniger : Origins of Evil in Hindu Mythology. 153
ओझा, गोपेशकुमार : फलदीपिका-भावार्थबोधनी । द्वितीय संशोधित संस्करण । 30
———, त्रिफला (ज्योतिष) । 31
OJHA, Kedarnath, *Ed.* : Rasagangadhara by Jagannatha. 2 Parts. 172
OLDENBERG, Hermann :Dipavamsa. 68
OSBORNE, Arthur : Raman Maharshi and the Path of Self-knowledge. 105
PALIT, Chittabrata : Perspectives on Agrarian Bengal. 59
PANDE, Susmita : Birth of Bhakti in Indian Religion and Art. 143
PANDEY, Chandra Bhanu, *Ed.*: Śiṣyadhīvṛddhidam of Lallācārya. 32
PANDEY, D.P. and ANJNEYA MURTHY, N.: Ayurvedic Cure for Common Diseases. 33
PANDEY, Rajbali : Hindu Sanskaras. 149
PANDEY, Rajendra : Social Inequality. 180
पाण्डेय, चन्द्रशेखर : रामलीला-दस दिवस के दस भाग । 155
पाण्डेय, परमानन्द, सं० : लीलारसतरंगिणी । 65
पाण्डेय, रामजी : भारतीय नाट्य-सिद्धान्त । 139
PANDURANGI, K.T.: Essentials of Bhagavadgita. 125
PANDYA, Ravindra : Cave Paintings of Sri Lanka. 115
PANT, P.C. : Prehistoric Uttar Pradesh. 141
PARASKAR : Grihya-Sutra with Five Commentaries, Ed. by Mahadeva Gangadhar Barke. 148
PARIMOO, Ratan : Life of Buddha in Indian Sculpture. 176
PATEL, Baburao : Rosary and the Lamp. 106
PENDSE, G.S.: Vedic Concept of Śraddhā. 163
PHILLOTT, D.C., *Comp.* : Eng.-Hindi Vocabulary. 2nd Enlarged Edn. 81
फूलचन्द्र एवं उपाध्ये. आ० ने० : ज्ञानपीठ पूजाञ्जलि । 151
POOLE, Stanley Lane : Coins and Medals. 114
POUSSIN. L. De La Vallee : Way to Nirvana. 46
PRABHAVANANDA, *Swami* : Upanishads. 161
PRATAPADITYA PAL : Hindu Religion and Iconology according to the Tantrasara. 148
——— : Indian Paintings in the Los Angeles Museum of Art. 117
प्रेमकुमार दुर्गा-सप्तशती । 146
PREM LATA : Mystic Saints of India. 128
PRIYA DARSHAN : Bury your Worry. 76
PURI, B.N. : History of Indian Administration, Vol. III. 140
RAGHAVAN, K. : Yoga-Facts and Fancies. 112
RAGHUNATHAN, N., *Tr.* : Srimad Bhagavatam. 2 Vols. 160
——— Srimad Valmiki Ramayana. 3 Vols. 173
RAGINI, *Sri* : Hindu Dances (Nritanjali) 58
RAHURKAR, V.G. : Vedic Priests of the Fire-Cult. 163
RAI, Ram Kumar, *Ed.* & *Tr.* Adbhut Ramayana of Maharshi Valmiki. 165
———, *Ed.* : Encyclopedia of Yoga. 2nd Rev. Edn. 141
———, *Ed.* :Mahabharata-Kosha. Part IV. 168
RAJAGOPAL, D., *Ed.* : Commentaries on Living from Notebooks of J. Krishnamurti. 124
RAJANAKA RUYYAKA : Alankarasarvasua; Ed. by Durgaprasad and Kasinath Pandurang Parab. 139
RAJASEKHARA, S. : Halalagundi Paintings. 116
RAMACHANDRA, Amarakavi : Secrets of Tapas. 107
RAMA RAO PAPPU, S.S. & PULIGANDLA, R., *Ed.*: Indian Philosophy. 128
RAMASWAMI AYYANGAR, M.S.: Studies in South Indian Jainism. 2 Parts. 78
RAMASWAMI AIYANGAR, V.N. : Where do North and South Meet. 164
RAM AVTAR 'VIR' : Learn to Play on Flute. 91
——— : Learn to Play on Sitar. 91
——— : Learn to Play on Tabla 92
———and RAMASWAMY, Tara : Indian Dances. 58
RAMDAS, *Swami* : Letters Vol. I 100
रमेशकुमार : जयेन्द्र योग-प्रयोग । 99
RANADE, Eknath : Sadhana of Service. 106
RANADE, R.D.: Mysticism in Maharashtra. 104
RANDHAWA, M.S. : Indian Painting. 117
——— Kangra Paintings of the Bihari Satsai. 117
——— : Kangra Paintings of the Gita Govinda. 117
——— : Kangra Valley Paintings. 2nd Rev. Edn. 117

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RANDHAWA, Mohinder Singh and GALBRAITH, John Kenneth : Indian Painting. Rev. Edn. **117**

RAO, S.R. : Decipherment of the Indus Script. **80**

RASTOGI, T.C. : Islamic Mysticism : Sufism. **182**

RAUSHAN NATH, *Yogi* : Hindu Believes. **148**

RAMA RAO PAPPU, S.S. and PULIGANDLA, R., *Ed.* : Indian Philosophy : Past and Future.

RAMASWAMI, Nallan Chakravarthy Srinivasa : Srimad Bhagavad Gita.

RAWAL, Anantray J. : Indian Society, Religion and Mythology. **150**

RAY, Dilip Kumar: Museum and Defence Studies in India. **89**

REESE, William L. *Ed.* : Dictionary of Philosophy and Religion : Eastern and Western Thought. **124**

RINBOCHAY, Lati : Mind in Tibetan Buddhism. **43**

———and HOPKINS, Jeffrey : Death, Intermediate State and Rebirth in Tibetan Buddhism. **39**

ROCKHILL, W. Woodville, *Tr.*: Udānavarga. **45**

ROY, Ashin Kumar and GIDWANI, N.N.: Indus Valley Civilization : A Bibliographic Essays. **51**

Roy, Dilip Kumar: Museum and Defence Studies in India . **89**

ROY, R.N. : Bhagavad Gita. **122**

ROY, S.S. : Heritage of Sankara. 2nd Edn. **126**

SABAHUDDIN ABDUR RAHMAN, *Syed* : Amir Khusrau as a Genius. **182**

SADASHIVANANDA, *Swami*, *Tr.* : Four Holy Abodes of God. **147**

SAIRAM, T.V. : Indian Temples. **25**

SALETORE, R.N. : Vijayanagar Art. **62**

——— : *Comp.*: Encyclopaedia of Indian Culture. Vol. II **49**

SAMADDAR, R.N. : Raja Ram Mohan Roy. **35**

SAMPURNANANDA : Grahanaksatrani. **29**

SANKALIA, H.D. : Ramayana in Historical Perspective. **171**

SANTOKH SINGH : Philosophical Foundations of the Sikh Value System. **178**

SARADESHANANDA, *Swami* : The Mother as I Saw Her. **128**

SARMA, Sreeramula Rajeswara, *Tr.* : Vedic Mythology by Hillebrandt. Vol. II **163**

SATISH CHADNRA : Medieval Indian Society, the Jagirdari Crisis and the Village. **52**

SASO, Michael and CHAPPELL, David W., *Ed.*: Buddhist and Taoist Studies. I. **37**

SAT PREM, *Tr.* : Mother or the Divine Materialism. 2 Vols. **102**

SATYANANDA SARASWATI : Meditations from the Tantras. 4th Edn. **102**

———: Teachings. **110**

———: Yoga and Cardiovascular Management.**112**

———: Yoga Nidra. 4th Rev. Edn. **113**

SATYAVRAT SHASTRI : Studies in Sanskrit and Indian Culture in Thailand. **55**

SCHUMANN, H. Wolfgang : Buddhism. **37**

SCHWEGLER, Albert : Greek Philosophy. Vol. I. **125**

SEEMIN HASAN and AMIR HASAN : Folktales of Uttar Pradesh Tribes. **63**

सहगल, मनमोहन, अनु० : आदि श्री गुरू ग्रंथ साहिब। ४ भाग। **177**

सेमवालः, श्री कृष्ण : पीयुषम्-अन्योक्ति-अनुरक्ति-शक्ति संवलितम्। **170**

SEN, Chitrabhanu, *Comp.* Dictionary of the Vedic Rituals. **145**

SEN, Gunada Chandra, *Tr.* : Bhaktiyoga by Aswini Kumar Datta. **143**

SEN GUPTA, Anima : Classical Samkhya. 2nd Rev. Edn. **123**

SESHAGIRI RAO, B.: Studies in South Indian Jainism 2 Parts. **78**

SETTAR, S. and SONTHEIMER, Gunther D., *Ed.* : Memorial Stones. **180**

SHAH, Giriraj : Indian Heritage. **51**

SHAH, K.T. : Splendour That was 'Ind. **55**

शरण, महेश कुमार एवं ठाकुर उपेन्द्र : प्राचीन भारत। भाग २। **70**

SHARMA, Dipti : Structure and Meaning. **88**

SHARMA, I.K. : Development of Early Saiva Art and Architecture. **24**

SHARMA, M.J.: Upper Paleolithic Culture in India. **56**

शर्मा, राधेश्याम : महाभारत में सामाजिक सिद्धान्त एवं संस्थायें। **52**

शर्मा, रामनाथ : श्री अरविन्द का समाजदर्शन। **136**

SHARMA, Shakti Dhar, *Ed.* & *Tr.* : Manamandira Observatory of Kasi by Bapudeva Shastri. **32**

SHASTRI, Haraprasad, *Tr.* : Art of Hunting in Ancient India of Raja Rudradeva of Kumaon. **72**

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Digitized by Arya Samaj Foundation Chennai and eGangotri

SHER SINGH 'SHER' : Glimpses of Sikhism and Sikhs. 178
SHOEWRING, William and THIES, Conard W.: Religious Systems of the World. 156
SIDDHARATHA, R., *Tr.* : Samghararakkhita's Vattodaya. 2nd Edn. 86
SIDDHESWARANANDA : Some Aspects of Vedanta Philosophy. 2nd Edn. 136
SIDDIQI, Mohammad Mazhuruddin : Women in Islam. 186
SIMHA, S.L.N.; Tiruppavai of Goda. 161
SINGAM, S. Durai Raja : Wisdom of Ananda Coomaraswamy. 63
SINGH, H.N. : History and Archaeology of Black-and-Red Ware (Catholic Period) 22
SINGH, R.H. : Ayurvediya Nidana Cikitsa ke Siddhanta. Vol. I. 33
सिन्हा, अतुल कुमार : प्राचीन भारतीय वैयक्तिक एवं सामाजिक मूल्यबोध (शान्तिपर्व के विशेष संदर्भ में) । 53
SINHA, Kali Prasad : Sankara-Vedanta Jnana-Mimamsa. 135
SINHA, M.N. : Primer of Existentialism. 133
SINHA, Surajit : Tribes and Indian Civilization. 56
SINHA, Sachchidanand : Caste System. 48
SINHA, Shyam Narain : Revolt of 1857 in Bundelkhand. 71
SITAL PRASHAD : Comparative Study of Jainism and Buddhism. 2nd Edn. 39
SIVAGRAYOGIN : Saivaparibhasa; *Tr.* by S.S. Suryanarayana Sastri. 134
SIVANANDA, *Swami*, *Tr.* : Bhagavad Gita. 8th Edn. 122
———: Kingly Science, Kingly Secret. 99
———: Tantra Yoga, Nada Yoga and Kriya Yoga. 2nd Edn. 109
———; Yoga Nidra. 113
SIVARAMAKRISHNA SHASTRI, *Ed.* Balabodhini Gita. 121
———: Stotra-Ratna-Panchakami. 160
SIVARAMAMURTI. C. : Sri Lakshmi in Indian Art and Thought. 62
SLATER, Gilbort : Dravidian Element in Indian Culture. 49
SOMANI, Ram Vallabh : Jain Inscriptions of Rajasthan. 74
SMITH, H. Daniel, *Ed.* : Picturebook of Ramayana. 170
SONTHEIMER, Gunther D. and SETTAR, S., *Ed.* : Memorial Stones. 180
SPEYER, J.S. : Jatakamala. 42
SRI ANANDA : Complete Book of Yoga. 95
SRI DHAMMANANDA, K. : Why Worry. 142
श्री चन्द्र 'कमल' : ज्योतिष-प्रवेशिका । 29
SRINIVAS, P.R. : Yoga Made Easy. 113
SRI SADHU OM : Path of Sri Ramana. Part I. 154
SRI SURATH (i.e. Surath Chakravarti) : Scientific Yoga for the Men of Today. 107
श्रीवास्तव, अशोक कुमार : इतिहास एवं इतिहास —लेखन । 70
SRIVASTAVA, Dhirendra K. : Religious Freedom in India. 156
STACHE-ROSSEN, Valentina : German Indologists. 73
STHAWIR : Aupapatikasutra. 76
शुक्ल, दशरथ नारायण : योगवाशिष्ठ की आध्यात्मिक कहानियाँ । 164
शुक्ल, शत्रुघ्न लाल : ज्योतिष-जगत । 29
शुक्ल, विद्याधर एवं त्रिपाठी, रविदत्त: आयुर्वेद का इतिहास एवं परिचय । 32
शुक्ल, विष्णुदत्त : गंगासागरीयम् । 167
SUNARESA IYER, T.K. : At the Feet of Bhagavan. 93
SUNDARA RAMAIAH, G. : Philosophical Study of the Mysticism of Sankara. 130
SUNDARA SARMA, V. : Sambhu Satakam. 172
SURESH CHANDRA: Philosophical Discussions. 130
SURYANARAYANA MURTHY, Ghaganti, *Tr.* Sri Lalita Trisati Bhasya 159
SURYANARAYANA SASTRI, *Tr.*: Śaivaparibhāṣā of Śivāgrayogin. 134
SVARUPANANDA, *Swami*, *Tr.* : Burry your Worry by Priyadarshan. 76
SWAMINATHAN, C.R. : Gitabhasyavivecanan. 125
TABASSUM, Abdur Rashid : Window to the East. 57
TAGARE, Ganesh Vasudeo, *Tr.* & *Annot.* : Kurma-Purana. Part II. 151
———: Narada-Purana. Part II. 153

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Digitized by Arya Samaj Foundation Chennai and eGangotri

TAGORE, Sourandro Mohun : Six Principal Ragas with a Brief View of Hindu Music. **92**

TARKESHWAR PRASAD : Yoga-Vasistha : Renunciation and Salvation. **138**

TATTVABHUSHAN, Sitanath : Social Reforms in Bengal. **54**

TAWNEY, C.H. *Tr.* : Prabandhacintamani or Wishing-Stone of Narratives. **85**

TAYLOR, Ariel Yvon and HYER, W. Warren : Numerology. **30**

TEPLITZ, David : Unfolding the Petals : A New Sanskrit Grammar. **88**

THAKAR, Vimala : Life as Yoga. **101**

तिवारी, रामचन्द्र : श्रीमद्भागवत पुराण में प्रेम तत्त्व । **160**

TEWARI, S. P. : Cultural Heritage of Personal Names and Sanskrit Literature. **166**

———: Nupara : The Anklet in Indian Literature and Art. **180**

ठाकुर, हरिनन्दन : एलिफैण्टा । **22**

THAKUR, Upendra; Madhubani Painting. **120**

——— एवं शरण, महेश कुमार : प्राचीन भारत । भाग २ । **70**

THIES, Conrad W. and SHOEWRING, William: Religious Systems of the World. **156**

THOMPSON, Garry : Reflections on the Life of the Buddha. **45**

THURLOW, Clifford : Stories From Beyond the Clouds. **64**

TRIKHA, J. K. : Rig Veda. **157**

TRIKHA, Raj Kumari: Alamkaras in the Works of Banabhatta. **139**

TRIPATHI, Bhagiratha Prasada : Dhatvartha-vijnanam. **81**

TRIPATHI, Dwijendra: Dynamics of a Tradition. **58**

त्रिपाठी, गयाचरण : वैदिक देवता । द्वितीय खण्ड । **162**

TRIPATHI, Kedarnatha, *Ed.* : Vijnanabhiksu's Vijnamrtabhasyam on Brahmasutra. **164**

TRIPATHI, M.S.: Sketch of the Vedanta Philosophy. **136**

TRIPATHI, Ram Prasad: Studies in Political and Socio-Economic History of Early India. **71**

त्रिपाठी, रविदत्त एवं शुक्ल, विद्याधर : आयुर्वेद का इतिहास एवं परिचय । **32**

त्रिपाठी, रुद्रदेव : श्री बटुक भैरव-साधना । **158**

त्रिपाठी, रुद्रदेव : महामृत्युञ्जय : साधना एवं सिद्धि । **101**

TROLL, Christian W., *Ed.* : Islam in India. **75**

TRUNGPA, Chogyam, *Tr.* : Rain of Wisdom. **44**

TSONG-KA-PA : Compassion in Tibetan Buddhism with Kensur Lekden's Meditation of a Tantric Abbot. **39**

TUCKER, Melvin J. and LAURIE, Sanders G. : Centering the Power of Meditation. **95**

TURNBULL, A : Nepali Grammar and Vocabulary. **84**

TYAGI, Ishwar Chandra : Shaivism in Ancient India from the Earliest Times to c. A.D. 300. **157**

TU, Wei-Ming : Humanity and Self-Cultivation **47**

UDAYAVIR : Age of Shankara. **121**

UPADHYAYA, Vachaspati : Dharmasastra Sangraha or a Collection of Twenty-Eight Smrtis. 2 Vols. **145**

उपाध्याय, विष्णुदेव : केनोपनिषद । **151**

उपाध्ये, आ० ने० एवं फूलचन्द्र, सं० ज्ञानपीठ पूजाञ्जील । **151**

URQUHART, W.S. Pantheism and the Value of Life in Indian Philosophy. **129**

VAMANA SHASTRI, *Ed.* : Advaita-Brahma-Siddhi of Sadananda. **120**

VANAMAMALAI PILLAI, N. : Temples of the Setu and Rameswaram. **28**

VARADAPANDE, M. L. : Krishna Theatre in India. **183**

वर्मा, व्रजलाल, सं० : गंगासागरीयम् ले० विष्णु-दत्त शुक्ल । **167**

वात्स्यायन : कामसूत्रम् : श्री यशोधर विरचित 'जयमङ्गला' व्याख्या सहित । हिन्दी व्याख्या भाष्योपेतश्च । तृतीय संस्करण । **142**

VATSYAYAN, Kapila: Dance in Indian Painting. **115**

VENKATACHARI, K.K.A., *Ed.*, Proceedings of the Seminar on Temple Art & Architecture, 1980. **27**

VENKATACHARI, K.K.A. and KAYLOR, R.D.: God Fear, God Near. **183**

VENKATESANANDA, *Swami* : Beyond the Time and Space. **121**

———: Supreme Yoga. **109**

———Total Love. **110**

———: Yoga. 5th Edn. **112**

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Digitized by Arya Samaj Foundation Chennai and eGangotri

VENKATESWARAN, R. J. : Bhagavad Gita for Peace of Mind. 122
VERDIA, H. S. : Religion and Social Structure in a Sacred Town. 53
VERMER, Hane, J. : First European Tamil Grammar. 81
वीरसेन : वैदिक-सूक्त संग्रह । 164
वीलिनाथ, एन०, सं० तर्क संग्रह दीपिका प्रकाशिका । 138
VISHNU, R. L.: Life and the Universe. 100
विष्णुदत्त : गंगासागरीयम् 167
VISHNU SARMAN : Pancatantra. 3rd Edn. 170
VISVESVARA SARASWATI : Yatidharma-Samgraha. 164
VIVEKANANDA *Swami*: Raja Yoga or Conquering the Internal Nature. 105
वृन्दावनदास : प्राचीन भारत में हिन्दू राज्य । 70
VYASA : Saurapuranam. 157
WACZIARG, Francis and AMAN NATH : Rajasthan. 119
WALKER, Benjamin : Tantrism. 110
WEBBER, Andy and WELLINGS, Nigel : Tara's Colouring Book. 119
WEED, Joseph J.: Wisdom of the Mystic Masters. 111
WELLING, Nigel and WEBBER, Andy : Tara's Colouring Book. 119
WHEELER, J. Talboys : History of Imperial Assemblage of Delhi. 68
WILBER, Ken : Atman Project. 93
WILBON, Guy R. and YOCUM, Glenn R. *Ed.* : Religious Festivals in South India. 60
WILLIS, Janice Dean : On knowing Reality. 129
WOOLNER, Alfred C. : Asoka : Text and Glossary. Part I. 73
YADAVA, Ganga Prasad : Dhanapala and His Times. 68
यज्ञवीर : संस्कृत व्याकरण की रूपरेखा । 87
YAZDANI, G., *Ed.* Early History of the Deccan. 11 Parts in 2 Vols. 68
YOCUM, Glenn E. : Hymns to the Dancing Siva. 149
YOCUM, Glenn R. and WILBON, Guy R. *Ed.* Religious Festivals in South India. 60
YOGIRAJA, *Swami Maharaja Ed.* Buddha-Mimamsa. 144
ZAHURUL HASSAN SHARIB GUDRI SHAH : Mystical Interpretation of Colours. 104
जुबैरी, महरनूर, अनु० : मुईन-ए-जहाँ —ले० अजमेरी । 75

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Notes, News & Views

THE WORLD BUDDHIST SANGHA COUNCIL

Following the holding of the Third World Conference of the World Buddhist Sangha Council in Taipei in December, 1981, the first meeting of the Executive Council was held in Taipei, Republic of China on 17th and 18th March, 1982, with Venerable Pai Sheng, the President in the Chair. Amongst the principal officials present at the meeting were Venerable Dr. M. Wipulasara, the Hon. Secretary-General and Venerable Dr. K. Sri Dhammananda, who was elected a Director of the World Buddhist Sangha Council to take charge of World Dhammaduta activities.

At a special inaugural ceremony held on 17th March, 1982, His Excellency, the Hon'ble Mr. Lin Yang-Kang, Minister of Interior of the Republic of China, presented Venerable Dr. K. Sri Dhammananda with an appointment certificate indicating the position held by him as a Director in the Council, Messrs Ng Hong Pau and Teh Thean Choo, who were both invited by the Council to serve as Liaison Officers, were similarly presented with Certificates of Appointment' by the Honourable Minister.

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The Government of India have nominated Shri Mohan Mukerjee IAS (Retd.) as Chairman of the Raja Rammohun Roy Library Foundation for a period of three years. He has assumed the office since March 1, 1982.

Raja Rammohun Roy Library Foundation has received annual contribution of Rs. 76 lakhs from 14 states and Union Territories during the year 1981-82. For same period assistance with Rs. 32·98 lakhs approx. has been rendered to, by states and union territories.

IIND INTERNATIONAL CONGRESS ON TRADITIONAL ASIAN MEDICINE

The International Association for the Study of Traditional Asian Medicine (IASTAM) will be holding its second international conference at Airlanga University in Surabaya, Indonesia, during the last week of August or the first week of September 1984. For further details please write to: Dr. SUTARJADI, Dean, School of Pharmacy 47 JL, Dharmahusada, Surabaya, Indonesia.

ALL INDIA ORIENTAL CONFERENCE

The 31st Session of the All India Oriental Conference was held under the auspices of the Rajasthan University of Jaipur from 29 to 31 October 1982, with Dr. Gaurinath Shastri in the Chair.

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The Conference was inaugurated on October 29 by Shri O.P. Mehra, Governor of Rajasthan. He stressed the importance of the composite culture of India, and maintained that the solidarity and strength of the nation lie in its unity in diversity. Dr. Gaurinath Shastri in his presidential speech dwelt on ancient Indian culture and its philosophy. The Conference then split up into different sectional meeting presided over by respective sectional presidents. The West Asian Studies Section was chaired by Dr. N. S. Gorekar, Assistant Director of the Heras Institute Indian History and Culture.

There were about one thousand delegates representing various universities and academies. Each section was flooded with a number of papers. It would be in the fitness of things if the papers were scrutinized by a committee of experts in each section, and in this way good papers would be fully read and followed by a meaningful discussion.

HISTORY OF INDIAN LITERATURES

A history of the literatures of 22 Indian languages, Bharatiya Sahitya Charitram, has been brought out by the Kerala Sahitya Akademi to mark its silver jubilee celebrations.

The first part of the two-volume history, a Malayalam version of the English magnum opus Comparative Indian Literature, will be formally released by Kerala Governor P. Ramachandran at a function at Trichur on December 11.

The English work is scheduled to be brought out jointly by the Akademi and Macmillan.

CONFERENCE OF WORLD BUDDHIST LEADERS AND SCHOLARS

The first World Conference of Buddhist Leaders and Scholars was held at the Bandaranaika International Memorial Conference Hall, Colombo, Sri Lanka from 1st to 5th June, 1982. The Conference was officially opened by His Excellency the President of Sri Lanka on 1st June in the presence of 162 delegates representing regional centres of the World Fellowship of Buddhists from 17 countries throughout the world, as well as distinguished guests from the Island Republic and elsewhere.

WORLD SANSKRIT CONFERENCE : SANSKRIT EDUCATION FOR THE MASSES

The Fifth Sanskrit Conference was held last October in Varanasi in which a large number of foreign delegates participated. This shows an increasing interest in Sanskrit abroad, where Sanskrit is studied as representing a fascinating culture—ancient, unbroken and continuing with potentialities for a glorious future. Sanskrit learning has become a part and parcel of the studies of human sciences all over the world. Every important University has a department of Indic studies because the history, culture and philosophy of India occupy an important place in the cultural history of the mankind in general and the history of the religious in particular.

(Abridged from *Prabuddha Bharata*, Feb. 1982)

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OBITUARIES

Revered Swami Siddhatmanandaji, the President of the Ramakrishna Mission, Singapore, passed away in June 1980.

* * *

A renowned Sanskrit Scholar Dr. Suryakant died on 21.9.82 at the Guest House of the Gorakhpur University following a heart attack.

* * *

The Buddhist world mourns the passing away of a remarkable Buddhist leader—the Venerable Mahasi Sayadaw of Burma who expired at 1.36 p.m. on Saturday, 14th August, 1982 at the age of seventy-eight, in his monastic enclave in Rangoon. The funeral took place on Friday, 20th August, 1982 at the indoor crematorium, Kyandaw Cemetery, Rangoon, Burma, with hundreds of thousands of his devotees paying their last respects to him.

The late Venerable Mahasi Sayadaw was well-known throughout the Buddhist world as a Meditation Master and one of the greatest masters of the Buddha Dhamma to have lived in modern times. He was a noble and commanding personality living a simple life that was in complete accord with the Buddha's Noble Eightfold Path leading to the overcoming of all suffering.

* * *

Veteran Literarist, Journalist and Distinguished Scholar Pandit Jhabarmall Sharma passed away on last 4th January on his Jaipur residence. He had been Honoured with the padmabhusan award a year back. The Sahitya Akademi had honoured with Sahitya Manishi title on last 25th Dec. 1982.

Pandit Jhabarmall Sharma had not gone through any regular education session in any academic institute but he was a renowned scholar of Sanskrit, English and Bengali. He was born in 1888 in the Jasrasar village of Rajasthan.

In 1905 he edited a magazine named "Ganodaya" Calcutta and hence with started his life as a journalist. His latest book "Rajasthan aur Nehru Pariwar" was inagurated by Prime Minister Mrs. Gandhi.

Pandit Jhabarmall Sharma was one of those germs of Hindi World whose personality and work will forever remain as a source of inspirate for the forthcoming Literarist and Journalists. He was a bold journalist, factseeker, researcher, historian and Sensitive Literarist.

* * *

On 9th September, 1982 the Ex-Director of Archaeology, West Bengal & Ex-Professor of Calcutta University Sri Paresh Chandra Dasgupta has passed away at his residence at Dalimtala Lane, Calcutta, after suffering six months of paralytic strokes. After passing M.A., in A. I. H. C. in 1946 from Calcutta University he went by the inspiration of Dr. Nihar Ranjan Ray to the Bangkok University, Thailand as a Teacher and was elected there Director of Indo-Thai Cultural Institute. After that

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under Dr. Kalidas Nag he started researches on Indo-Thai cultural links and on the pre-historic links between the subcontinent and the Pacific area in general. In 1951 he joined the Tamluk College as a Professor of History and started seeking out the pre-proto and ancient historical objects of the ancient Tamralipta region which finds are housed now at the Ashutosh Museum of Indian Art. Calcutta University, where he joined as Assistant Curator in 1955 and was one of the founder of the Department of Museology, Calcutta University. From 1960 to 1981, his year of retirement he officiated as the Director of Archaeology, Government of West Bengal, with honour.

But more important to us is Dasgupta's profound interest in Jainology. From time to time he not only contributed articles to his Journal but was a source of inspiration to us. It is no exaggeration if we acknowledge that the last Mahavira Jyanti Number was largely inspired by him on the occasion of 2500th Nirvana Anniversary of Bhagavan Mahavira and published in *The Statesman* dated April 29, 1975.

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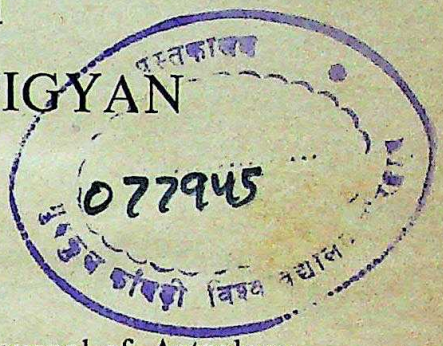

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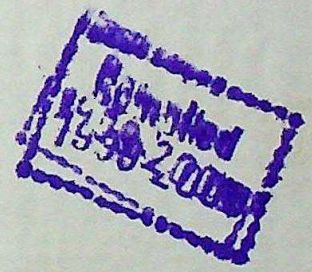

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